4/85

PATHWAY TO GOD

आत्मा वा अरे द्रष्टव्यः

A Quarterly Journal
of Spiritual Life

ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM.

PATHWAY TO GOD

(A quarterly Journal of Spiritual Life)

" One God, One World, One Humanity "

Editor : Prof. D. G. Deshpande

Vol XIX **April 1985** **No. 3**

CONTENTS

Prayer Cover 2
1. Changdeo-Pasashti B. R. Tilak
2. The Existentialism of Jean Paul Sartre Prasanna Kumar Salshingikar 17
3. One Deep Calling unto Another Deep Dr. N. V. Joshi 23
4. Four Hundred Years of the Eknathi Revision of Dnyaneshwari Devadatta D. Parulekar 34
5. Gurudeo Ranade 36
6. Pre-Patanjali Sources of Yoga Motilal Pandit 42
7. Love Ramesh V. Phadnis 59
8 Communion Ramesh V. Phadnis 60
9. Review 61
10 Notes 63
11. Academy Report 71
12. What Reader's Say Cover 3

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PRAYER

ಗುರುವರ ನಮಿಸುವೆ

ಗುರುವರ ನಮಿಸುವೆ ಆದರದಿಂದಲಿ,
ಹರಿಸೆಲು ಬೇಡುವೆ, ತುಂಬಿದ ಹೃದಯದಿ ॥ ಪಲ್ಲ ॥

ವರ ಶ್ರೀರಾಮನ ನಾಮವ ತಳೆದಿಹೆ,
ಗುರುಮಹಾರಾಜರ ಕೀರ್ತಿಯ ಬೆಳಗಿಹೆ
ಅರಿವನು ನೀಡುತ ಮೌಢ್ಯವ ಕಳೆದಿಹೆ,
ಪರಮಾರ್ಥದ ಸವಿ ಎಲ್ಲರಿಗುಣಿಸಿಹೆ ॥ ೧ ॥

ನಿಂಬಾಳದ ನೆಲ ಕ್ಷೇತ್ರವಾಗಿಸಿದವನೆ,
ನಂಬಿದ ಶಿಷ್ಯರ ರಕ್ಷಿಸುವಾತನೆ,
ಅಂಬುಜ - ಸಖನೊಲು ಜ್ಯೋತಿಷ್ಮಯನೇ,
ಲಂಬೋದರನೊಲು ಸಂಕಟಹರನೇ ॥ ೨ ॥

ನಾಮಾಮೃತವನು ಶಿಷ್ಯರಿಗುಣಿಸುತ,
ಕಾಮನೆಯೆನ್ನುವ ರೋಗವ ನಶಿಸುತ,
ಜ್ಞಾನದ ದೃಷ್ಟಿಯ ಜನರಿಗೆ ನೀಡುತ,
ಜ್ಞಾನ - ಸಾಮ್ರಾಜ್ಯವ ನೆಲೆಗೊಳಿಸಿದನೆ ॥ ೩ ॥

(Rendered in English)

I Salute thee Gurudev

I salute thee Gurudev with regards and request you to bless me with all thy heart.

You bear the name of the Great Shriram, you have spread the fame of your Guru Shri Maharaj, you have given wisdom to your disciples and removed their folly and distributed to all, the sweetness of Paramartha.

You have made Nimbal a Holy Place, you protect the disciples who have faith in you, you are lustrous (you illumine) like the friend of the Lotus (i. e. the Sun) and remove all obstacles of the disciples like the God with a stout belly i. e. Shri Ganesh.

You feed your disciples with the nectar of " Nama ", you cure them of the disease of desire and passion, you have given them the vision of knowledge and have established a kingdom of knowledge.

(G. G; Devandixit)

Shri Gurudeo Dr. R. D. Ranade

Born :
JAMKHANDI
3-7-1886

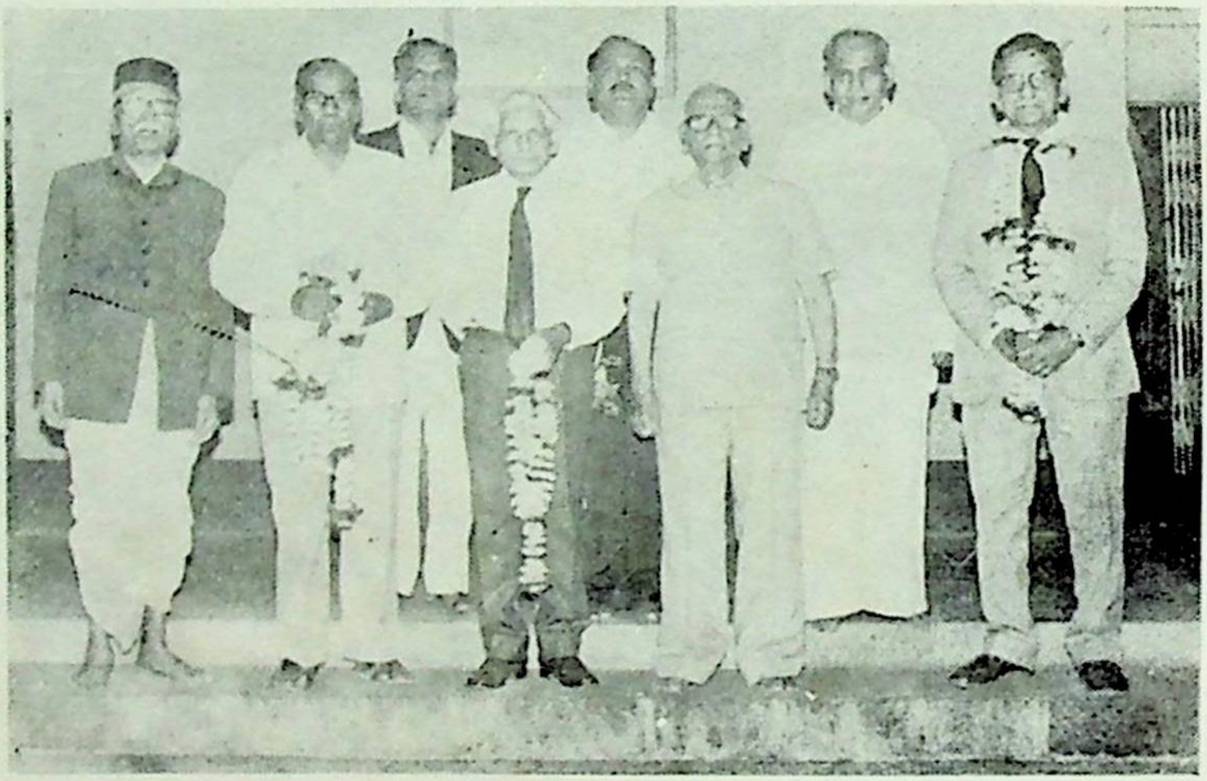
Samadhi :
NIMBAL
6-6-1957

Poojya Dabholimath Swamiji's visit to
Gurudeo Mandir

(31-1-85)

Visit of Justice Jaswantsing Commission to Gurudeo Mandir

(19-1-85)



1) J V. Parulekar
2) Justice P. Ramalu
3) G. S. Kulkarni
4) Justice Jasawantsing
5) A. G. Saraf
6) N. S. Metrani
7) D. B. Parulekar
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D. B. Parulekar
Trustee & Secretary,
Board of Trusteess

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Dated 31 March 1985

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Changdeo-Pasashti

B. R. Tilak *

INTRODUCTION :

In the galaxy of saints, appearing in Maharashtra, the place of Dnyaneshwar is unique. It is so, because unlike most of them, he does not lay down or suggest any discipline, system, sadhana and the like, towards Enlightenment—no yoga, no devotion, no jnana, none of such specifics, did he prescribe to attain Liberation. And yet, his name and teachings have endeared themselves to the Marathi-knowing population. With a feeling of deep affection and intimacy, he is called Gyandeo and also Gyanoba.

Now Changdeo was one of those who had been aspiring for that Self-realization, but was caught in yogic practices. He was known to have been living for several centuries as a result of his rare yogic and occult powers. However on hearing about Dnyaneshwar, Changdeo expressed his desire, through a blank letter, to meet him. And their first dramatic meeting is very well-known all over Maharashtra. But it is not this first spectacular meeting that is as significant as the subsequent ones that brought about illumination to him. Dnyandeo, out of his boundless love could not but help him (Changdeo), in dispelling the illusion which he nourished as all the general mass of mankind is prone to do. So, with this express purpose, he wrote to him a letter, consisting of sixty-five stanzas in which he says that he was doing this at the behest of his master Nivrattinath Maharaj, and further, that in writing this letter, he himself got the most delicious sweets of Self-knowledge. This short letter of discourse, is known as 'Changdeo Pasashti'

---

* *We are happy to publish this English transalation of Changdeo Pasashthi of Shri Dnyaneshwar rendered by Shri Bhalchandra Ramchandra Tilak. Shri Tilak is now an old man of seventy-six and right from his early childhood was brought up in a family which had deeply imbibed the spirit of Theosophy. He was educated at home till the age of thirteen and then at the Theosophical School, Benares. He did his M. A. with Political Science in 1931.*

He worked in various pioneering educational institutions like the Vidya bhavan at Udaipur till the age of 47 and then as a professor of Political Science at the Benares Hindu University founded by Pandit Madan Mohan Malaviya, from 1955 till his retirement in 1968; but continued his association with the University till 1971.

He is now leading a quiet retired life of peace, contemplation at Pune in the company of his wife Sudhatai. His only son Sharad is working in the United States.

In one of the stanzas Dnyaneshwar writes :-

"In the same way,
Anyone who follows,
This discourse given to Changdeo,
Will benefit greatly;
For, he too will attain Bliss,
For ever."

Dnyaneshwar Maharaj's most well-known books are Dnyaneshwari and Amritanubhava. Dnyaneshwari is the famous commentary on Bhagwat Geeta. Amritanubhava is his original book on Self-knowledge. Some devotees consider Changdeo Pasashti to be the summary of Amritanubhava.

It was my joy to read the book So I rendered it into English. I offer it to you who may like to share my joy of reading it.

I am very thankful to Shri P. Y. Deshpande, Mrs Vimlabai Deshpande, late Mr. M. K. Samant, late Mrs. M K. Rao, and Dr. G. B. Gadgil for helping and encouraging me in different ways I am specially thankful to late Mr. M. K Samant and Dr Gadgil for taking pains to check up each stanza of the English rendering with the original Marathi book.

Changdeo-Pasashthi

O dear Shrivatesh
May all be well with you.
He plays hide-and-seek with us.
When He Hides himself,
The worldly people get,
Only an inkling of His existence.
But when He stands before us,
In all his splendour and glory,
He eclipses the false world completely,
From our view. 1.

When He reveals Himself,
In all His radiance,
He is not seen at all.
But only when he hides,
We have a faint feeling,
That He does exist.
He neither hides nor reveals Himself,
For such actions never touch,
Even the fringe of His consciousness 2.

As the Immeasureable,
Takes hold of our consciousness,
More and more,
We find that increasingly,
All transient change ceases in us,
And we find that nothing seems to happen.
Indeed, nothing can happen,
Since His integrated Being,
Pervades everything, everywhere, always. 3.

As Gold without losing its goldness,
Becomes an ornament,
But none of the qualities of gold,
Are reduced even by an iota.
So too,
He adds the qualities of the transient world.

To Himself,
Without losing even a grain,
Of the Immeasurable. 4.

As without the drapery of the waves,
Water can reveal itself;
So too,
The Omnipresent reveals Himself,
Without the drapery of the transient world;
For He is ever integrated,
With the transient world too. 5.

As the innumerable atoms,
Being part of the Earth itself,
Cannot lose the consciousness of the Earth;
So too,
Our lives in this transient world,
Cannot lose the consciousness,
Of His integrated Presence
Everywhere. 6.

Can the moon be hidden,
By her phases,
Which may drape her newly, every night?
Or, can Fire cease to be Fire,
Just because it kindles,
The wick of an earthen lamp? 7.

The Conditioned Consciousness makes,
The Seer and the Seen,
Seem to appear,
As two different entities.
Indeed, I neither know anything,
Nor know not anything,
For. everything ever is,
In Total Integration. 8.

As the saree is merely the name,
Of threads put together;
Or, an earthen pot is only the name,
Of a special shape given to clay;
So too,
The state of the Seer and the Seen,
Are both transcended by ' It ',
For, ' It ' ever remains unchanged.
The Seer and the Seen,
Act merely as an excuse,
For this seeing. 9 and 10

As myriad ornaments are named differently,
But in reality, all are made of pure gold;
As different limbs of the body,
Are named differently,
But are the limbs of the same organic body;
So too,
Though different things seem to exist,
In heaven and earth;
In all of them shines,
The same One Life.
This is true awareness. 11 and 12

Pictures painted on the surface of the wall,
Are made visible through the play of light,
On the solid wall.
But in reality,
Light only displays what is not.
In actuality,
There is nothing else but the wall.
Likewise, over the many transient forms,
Of the World,
Shines the same undying light.
This understanding, is true awareness. 13

By breaking a jaggery cake,
Its sweetness is never destroyed.
So too,

By binding jaggery into a cake,
Its sweetness is never bound together.
Same is true,
Of this World, in all its activities.
This is true awareness. 14

As the shape of the folds of a garment,
Determines how it would appear,
In the play of light on it;
The Universal Life itself,
Acts and creates,
All the varied activities in the world,
To perceive this, is true awareness. 15

The movement of Life,
Is felt as joys and sorrows,
At those moments when we are unaware,
Of our True Identity.
But such impacts, disappear completely.
The moment we are face to face,
With our True Being. 16

As seeing your image in a mirror,
Makes you conscious of your true being,
So too,
All True Seeing makes you aware
Of your Real Self.
This alone is True Seeing. 17

Likewise, all your world of illusions,
Is created by you yourself.
You go on showing yourself,
What you think you see,
And make the exhibition of the Trio——
The Seer, the Seen and the Seeing. 18

As in a roll of cotten yarn,
There is intrinsically cotton only,
And nothing else;
So too,

Without the sense of triple consciousness,
Become aware of the Trio,
In the Eternal Consciousness,
Of the Integral Being. 19

There is only your own face,
Then you look into a mirror,
And see your image.
Thus you create the Trio......
        The Seer,
        The Seeing,
        And the Seen.
It seems to me, that all such seeing,
Is totally futile,
For it only creates,
An unnecessary confusion. 20

In the same way,
Whenever there is no disintegration,
The total awareness, is always there,
And you find, that the Trio dissolves
                completely.
O man of wide repute, know this,
And understand this great truth,
About the unbreakable Integral consciousness. 21

This great structure of the Seen,
Creates the Seer in this world,
And between the Seer and the Seen,
Is created a great void,
That makes you totally blind,
To see anything Real at all. 22

When the Seen is not,
What wilt thou do,
With the Sight and the Seeing ?
With the disappearance of the Seen,
How can there be the sight,
To the Seer ? 23

That is why, only when there is the Seen,
That the eyes can see.
But when the sight itself is lost.
There is the total disappearance,
Of the Seer,
And of the Seeing too. 24

So the three having disappeared,
The Trio integrates,
And the Integrated Individual,
Ever remains in his eternal glory.
So you see,
That the Trio is an illusion
The only Reality,
Is the Integrated Being. 25

Before and after seeing your image,
In the mirror,
Your face ever remains part of your head.
After all, except seeing your face,
In the mirror,
What else, has happened ? 26

The eyes see your image in the mirror,
And you have an impression,
That you are seeing your true self.
But ·your eyes see,
Only the false image of your true self.
The eyes are deceiving you. 27

That is why,
Be aware while seeing,
That the Seen and the Seer,
Are quite different entities.
And then what remains with you,
Is only,...... 'What Is.' 28

As the vibrations are latent,
In the musical instrument,
Even before playing on the notes;

As fire is ever latent,
In the fuel,
Even before lighting it;
So too,
' It ' always exists in everything,
Enveloping the whole Universe. 29

' It ' can never be described,
In any manner.
' It ' can never be known,
In any way.
' It ' exists for ever,
And just looks on... the silent observer.
' Its ' very nature is ' To Be ' 30

As our eyeballs,
Having the capacity of seeing,
Are blind to see themselves.
Likewise knowledge becomes helpless,
As regards the Self,
For, the Self, by its very nature,
Is Real Knowing. 31

That 'Real Knowing',
Is always there in totality,
At the very foundation of our Being.
It is the 'Not Knowing',
Which has no existence.
But though we call it 'knowing',
Pray, what kind of 'Knowing' is it ? 32

The answer to the question is.........
.........a total silence.
There is nothing to happen in the Future.
Everything just happens,
In the living Present,
Out of nothing, it just explodes into existence.
And again, into nothing,
............it disappears, for ever. 33

As in all the garlands,
Of myriad boisterous waves,
There is the same water;
So too,
In all the Teachings,
There is an intimate relationship,
For, all of them lead,
To the same Realization. 34

' It ' can never be seen,
For ' It ' Itself, is the quality of seeing.
It is like you belonging to yourself. 35

That which belongs to none,
That which can be seen by none,
That which none can experience;
Is that Perinnial Being.
He exists for ever. 36

As in every particle of Camphor,
There is nothing but Camphor itself;
So too,
My dear Changdeo,
In you the son of Vateshwar
The all-pervading Creator,
There can be nothing else but Him.
That is our relationship to the Almighty.
Now listen, my dear Changdeo,
To the relationship between you and me. 37

O dear Changdeo,
Dnyaneshwar says to you,
That your hearing me speak,
Is like your left hand
Grasping your right hand;
Or, like speech hearing itself,
Or, like scent enjoying its own perfume,
Or, like light seeing itself. 38 and 39

O my dear Changdeo,
The discussion between you and me,
Is like testing of gold by gold;
Or else, like making your face a mirror,
To see your own face. 40

If Sweetness desired to taste its own sweetness,
Wouldn't there be a place for it,
In the mouth of Sweetness ?
So, I long to see you,
I pine for you. my dear Changdeo.
And yet,
I am almost afraid sometimes,
That by physically meeting you...
The enlightened one;
The spontaneous harmony,
Established between you and me,
Might get tainted,
By the false and superficial externals. 41 and 42

As soon as I think of meeting you,
Or even begin to imagine your face,
I find myself in total union with you.
Then I begin to feel,
That there is hardly any meaning,
Of our meeting physically. 43

It does not matter at all,
What you do, or say, or think about anything,
Or what you don't do, or don't say, or don't think
About anything;
For, the source of neither of them
Is in your Fundamental Being.
They have nothing to do with you
In reality. 44

My dear Changdeo,
There is neither action nor inaction,

In your true nature.
It is hardly necessary for me
To tell you this.
As I am explaining to you,
The nature of the True Self,
I find that the ' I ' consciousness,
Disappears completely.
Since both you and I,
Are ever in total harmony,
With that Eternal Consciousness. 45

If a salt crystal tries to fathom,
The depth of the deep waters,
It dissolves so completely in the waters,
That a single particle of the crystal
Does not remain apart from it.
Then, my dear Changdeo,
What remains there
To measure the depth of the waters ? 46

In the same way,
As I begin to ponder,
About the nature of your True Self,
I find that I myself cease to exist.
And when there is no ' I ',
Where can there be ' You '
Even to imagine. 47

If while awake you desire to know,
What the state of sleep is,
And how it comes about;
All that happens is,
That you remain awake,
And even lose your capacity of seeing.
So too, when I attempt to see and know you,
I just remain standing still in my own place,
And nothing happens.
Indeed, nothing can happen,
For, ' I ' the seer, ' You ' the seen,

And the action of Seeing,
All syncronise completely;
For, we are ever integrated. 48

In total darkness,
Where there is not a single ray of sunlight,
I cannot see myself;
And yet,
I never lose the consciousness,
That ' I am '. 49

In the same way,
As soon as I begin to think,
How you look,
I completely lose,
Your ' You ness ' and my ' I ness '.
Then what remains is...us,
You and me, in Total Integration. 50

If you press your eyelid with your finger,
Just for fun,
You find, that your eyes produce,
Many images in the eyes,
Which your eyes can see.
The eyes become both...
The producer of images
And the seer of the self-created images.
In the same way,
Things happen spontaneously,
And you can see,
Without the birth of a new sight.
Then ' you ' and ' I ' meet
Without ' you ness ' and ' I ness ',
For, a Total Union Is established in us. 51 and 52

Now, dear Changdeo,
Meet me in such a simple manner,
Eclipsing the cause of ' I ness ' and ' you ness ',

As I have done so far,
In discussing with you,
Again and again,
In different ways. 53

As a person enjoying tasty food,
Is himself merely a medium,
For tasty food to enjoy its own taste;
As a mirror giving a perfect reflection,
Is only a means,
For a person to see his own face;
So too,
I have merely used language,
Made of sounds and words.
It is too poor a medium,
To explain and clarify our Integration,
Which itself is beyond all expression 54 and 55

As a lamp sees itself,
In its own light;
So too, You use this discussion,
Between you and me,
To understand yourself.
I have discussed with you,
In such a way,
That it should open your eyes,
And you should learn,
To meet yourself within yourself. 57

In the deluge,
All the earth is inundated,
With waters from all sides.
Immeasurable waters flow from everywhere,
And submerge even their source.
Do like that with yourself,
O Changdeo. 58

My dear Changdeo,
Gyandeo says to you,

That your Real Being, is far far beyond,
Your form and name.
The perennial stream of Bliss,
Is always deep within you.
Open it up, O Beloved,
And be happy for ever. 59

O dear Changdeo,
I repeat, again and again,
That the great wealth,
Which has come to you,
Is far far beyond the Known.
And beyond the capacity of Knowing itself.
This awareness,
Of the integration of all Life,
Will transform you,
To that Ultimate State. 60

My dear Changdeo,
It is for thy sake,
That the great teacher Niwrattinath Mahraj
Not only inspired me to advise you,
But also gave me the feast,
Of the most tasteful sweets,
Of the Bliss of Self Knowledge. 61

In this way,
Dnyandeo and Changdeo,
Are like perfect mirrors.
Looking into each other,
And have lost their isolation completely,
By integrating with all Life. 62

In the same way,
Anyone who follows this discourse,
Given to Changdeo,
Will benefit greatly,
For he too will attain Bliss for ever. 63

When a thing does not exist,
You can tell nothing about it.
You cannot say,
That it is like this or like that.
Or else, it is so much or so little.
But I am very surprised to see,
That though 'It' really exists
Everywhere all the time,
The dull people cannot see it at all. 64

About that Great Sleep,
Which is beyond all ordinary sleep;
About that Great Awareness,
Which is born by Swallowing Completely
The ordinary wakefulness itself;
And about the establishment,
Of Total Integration of all Life;
Has Dnyandeo expounded. 65

⁂ ⁂

" Changadeva is a typical example how a man may take to the life of Hathayoga and ultimately finding it barren of spiritual experience, may then take resort to the truely spiritual life. Tradition says that Changadeva lived for fourteen hundred years, which evidently is an impossibility. "

Dr. R. D. Ranade.
Mysticism in Maharashtra. (P 45)

The Existentialism of Jean Paul Sartre

Prasanna Kumar Saishingikar,
Research Scholar, Department of Postgraduate Studies and Research in Philosophy, University of Jabalpur.

Jean Paul Sartre was a French philosopher, playwright, and novelist, and an internationally known figure in contemporary intellectual life. He was the leading French exponent of Existentialism, a philosophical attitude that emphasizes the freedom and importance of individual human beings. He was born in Paris on June 21, 1905, and after living for about 75 years, he expired on April 15, 1980.

Sartre has developed his theory of existentialism mainly in his famous book *Being and Nothingness (1943)*, which was originally written in French. Other important books written by him are: *Existentialism and Humanism, The Problem of Method,* etc. Apart from his philosophical works, Sartre has made existentialism a popular movement advocating it through his plays and literary articles. During his years of teaching in Le Havre, he published *La Naus'ee* (1938; English Translation, *Nausea*), his first claim to fame. This novel written in the form of a diary narrates the feeling of revulsion that a certain Roquentin undergoes when confronted with the world of matter... not merely the world of other people but the awareness of his own body. The seeds of his philosophical existentialism are in this play. He defines existentialism as " A doctrine that renders human life possible, a doctrine also, which affirms every truth and the human subjectivity. " Sartre belongs to the category of atheistic type of existentialism.

Nature of Consciousness :

Sartre has made rigorous efforts to analyse and describe the nature of consciousness. According to him consciousness always involves the object, i. e. consciousness is always consciousness of something. It cannot exist alone. By consciousness of an object we mean its knowledge. Firstly we become aware of the presence of something. The awareness cannot be merged into the object because if it merges, we would require some further awareness of the merger of the object and consciousness. This process can go upto infinity without our being able to prove merging of the consciousness and the object. Thus we must realise that human consciousness can never become its own object and that the duality of consciousness and the object is reducible. Each experience has dual aspect; on one side there is consciousness, and on the other the object, without which no experience can take place. The nature of consciousness is different from that of the object. According to Sartre *Being* has two aspects; Consciousness and Matter. Consciousness is unstable, ephemeral and fickle. It is always fleeting and flitting. It has no permanency, and is like a hollow tube which must be filled with air or something else. Matter is full, solid and impenetrable like a glacier. It is plenitude and fullness. Consciousness is a mere possibility whereas matter is an actuality.

Thus, according to Sartre, Being possesses duality; Being in the form of *Pour-Soi* and Being in the form of *En Soi*. In its *Pour-Soi* aspect, the Being is for-itself and is, therefore, unstable. In its *En-Soi* aspect, Being is in-itself and is therefore stable. *Pour-Soi* (For-itself) is roughly equivalent to consciousness and *En-Soi* In-itself) is roughly equivalent to matter. Both *Pour-Soi* and *En Soi* are the two aspects of Being. The *En-Soi* Being can exist by itself, the *Pour-Soi* Being cannot so exist but depends upon the *En-Soi.*

Dualism :

Consciousness and object are disparate and cannot be merged into one. If Being is taken as equivalent to God, then consciousness is equivalent to soul and the object of consciousness is equivalent to matter. According to Sartre, there is duality of soul and matter, and the gap between them cannot be bridged. He follows Descartes in this respect. Neither consciousness nor matter is reducible to each other; neither of them dominates the other; both are completely independent. Hence, Sartre has criticized both idealism and materialism, and regards them as unsuccessful and one-sided. In order to be conscious, man comes in contact with matter and, thus, comes out of its shell As he gets out of the shell, he is reduced to Nothingness. In order to annul his nothingness, man tries to find the Being in himself and the Being for himself; but since the object cannot be appropriated to the subject, this effort proves to be self-defeating. Therefore, no matter how hard a man tries he cannot overcome or get rid of nothingness. He is bound to fail and experience pain. For Sartre, man is not a substance; he is different from all kinds of substances. That is why he rejects Descartes' dictum *Cogito ergo Sum* as invalid. It is not the case that I think, therefore I am; on the contrary I am not, therefore I think. Thus Being cannot be realised through thinking; thinking is indicative of Nothingness. Being is a matter of existential realisation. It is not attained through objectivity; but through subjectivity.

Besides consciousness, the concept of nothingness plays a crucial role in the philosophy of Sartre. Man is the focal point of attention for Existentialism. That is why Existentialism is also at times called Humanism. Man is the only being who has hole in his heart. He experiences hollowness within him. Man *is* as well as *is not*. In experiences which threaten him physically or spiritually, he feels hollowness. He has tendency to raise problems and think over them. Nothingness is born out of problematic existence. In order to avoid problems, man often takes recourse to ways and means which are half-hearted and aim more at avoiding the issue than facing it boldly and squarely. This habit of using escapist methods and authentic postures is termed by Sartre as " Bad Faith ". " Bad Faith " may be said to be a bad way of dealing with a problem. Sartre has illustrated bad faith by the following example : A boy and a girl are out on date. In course of their stroll or conversation the boy grips the hand of the girl. In such a situation the girl has two courses open to her : either to clasp the hand of the boy or to remove it from its hold. Now if she clasps the hand it would mean affirming the bond of love, and if she retrieves her hand it would mean ending the relationship. Now she does neither but allows her hand to remain simply in the boy's hand. That is, she neither affirms nor denies the relationship. She refuses to make a decision and remains undecided. This state of indecision, a refusal to commit when a commitment is inescapable, is bad faith. In his *magnum opus* i. e. *Being and Nothingness,* Sartre has exposed the hollowness of our life based on a series of myths and tried to awaken man to abandon half-heartedness and make firm commitment. According to him consciousness is in nothingness though it reflects Being. Being needs no proof and is beyond thought. Consciouness does not bring it about. Being is beyond phenomenon, while consciousness is limited and discontinuous. Being, according to Sartre, is Manifest, Formless, and Meaningless. It is just there; no reason can be found for its presence.

Nothingness must somehow come out of Being itself; otherwise how could it have an existence ? If there were no existence, there would not be Nothingness. Nothingness is coeval and simutaneous with Being. It is neither prior nor posterior to Being. Like an insect in a seashell, it remains lodged in coiled form in the heart of Being. Thus, Being in its duality is eternal. The Being-in-itself can stand alone; it is not in need of Being-for itself *(Pour-Soi)*, whereas Being-for itself depends upon Being-in-itself *(En-Soi)*. The Being-for itself or consciousness does not only owe its origin to Being-in-itself; but needs it for substance. Nothing can stand on the incline of the consciousness, which inaugurates the object in a sense. Plato believed that the other has no quality except otherness, but he failed to appreciate that even otherness is a form of consciousness. Sartre believes that otherness and nothingness are the same and these belong to Being.

Atheism :

Sartre rejects the traditional concept of God the almighty. omnipotent, omniscient,-Being, and hence is called an atheist.

Inspite of his disbelief in God, he is not an irreligious person. He is deeply religious. He only rejects the intellectual conception of God which is tried to be established by philosophical arguments. According to Sartre, God is not an Absolute Being; nor an omnipotent, omniscient Person. God is like a writer of a book. The writer is responsible for each and every word in the book but, having written it, he has no control over it. It is an objective fact which may be used by any-one in any way. Similarly though God creates the universe, He does not exercise any control over it. Sartre is very anxious not to compromise in any way the absolute freedom of man. For him, man is utterly free and fully responsible, and there is no force to determine or limit him. Therefore, Sartre finds that in regard to God the situation is paradoxical. If a man feels responsible and free, there is no need, no place, for God in his life. If he is dependent upon God, how can he be free ? Sartre says, "Yet the single fact that our essence has not been chosen by us shows that all this freedom in particular actually is over over a slavery". He rejects the idea of God wherein man has to depend upon God.

Meaning of Death :

According to Christianity, God makes the judgement about Death. God alone decides the time, place and manner of one's death. If somebody escapes death it is due to the will of God. Christianity makes life and death dependent upon the will of God, but does not explain the event when somebody dies sooner and the other later. Therefore, Sartre does not have faith in Christianity. If God determines death, then I am not responsible for my life, because there is intimate connection between the manner of my life and the manner of my demise. According to Sartre, if somebody dies without completing his manuscript, or if he commits a crime, the meaning of his life is changed, but the problem of death is n ot resolved. If God does not determine death, it is not equally due to man's will because barring suicide and capital punish mentno man can know what moment he would die. Thus Sartre rejects the religious explanation of the problem of death.

Sartre examines various arguments about God and concludes that it is illogical to believe that God is necessary for the creation of the world. If God creates the world, who creates Him ? If He is responsible for His own creation, there will be a division of God; as God the creator and God the created. All this shows that God is unnecessary. He conception is gratuitous. "Death is the end of all possibilities", according to Sartre.

⁂ ⁂

Man's Foolishness

Man in the foolishness of the contemplation of his small success regards himself to be the lord of all he surveys; he believes that he may be the-master of any situation in which he may be placed and that he may compel nature any time to bend to his sovereign will, but events in life prove that these are after all false expectations and that even though a little freedom may be granted to many in small matters, he is yet not free in the highest sense of the terms. Pent up within the jail he thinks like a prisoner that he is free; but he is free only to drink and eat and not to move about. Like a falcon to whose feet a string is tied, he can only fly in a limited sphere described by the length of the tether, but he is bound beyound that region. Similarly, man may imagine that he is free to do any action, he pleases, but his freedom is the freedom of the tethered falcon.

Thus Spake Gurudev (P. 32)

One Deep Calling unto Another Deep

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I

It is a patent fact that throughout our life we are inextricably attached to the world around us. By ' the world around us ' is meant the totality of objectivity which seeks to assert its independence apart from our self. But such a hinterground, is of a peculiar type. The more deeply our self enters into it the more it develops an individual character. For example, a tree is attached to the soil in which it is germinated. At first, its entrenchment is feeble and precarious. But as time passes it goes on striking deeper and deeper roots and sucks up the vital sap from the soil. Gradually the tree develops a striking individual character. Similarly, our attachment to the world involves a process of development. Such a process is never mechanical, because it cannot be explained in terms of mere action and reaction of the objects on one another. On the contrary, it grows, ripens and matures. It can verily be called evolutionary inasmuch as it goes on unfolding the inward potentiality of its own self. In order to distinguish it from the pure mechanical movement it would be better to call it the process of individuation.

Usually, the term ' individual ' is employed to signify any entity having a concrete and unitary character. Such an interpretation, however, is highly misleading. For example, in the political sphere we distinguish between a criminal and a patriot. A criminal is one who exploits his fellowmen for his selfish interests. We, therefore, condemn him. A patriot, on the contrary, is prepared to make the utmost sacrifice to represent the aspirations of his nation. Hence, we admire him and accept his leadership. The two are to be placed poles apart in so far as political individuality is concerned. A criminal has it in the least, while a patriot shows it in the highest degree. Whatever is true in the political sphere is so in all the walks of our life. Individuality is another name for an experience which effects a synthesis between a subject and an object. It is never static. It is a dynamic process which admits of various degrees of intensity. It starts from the objective end. But as the potency of experience goes on intensifying it leads to the other end of subjectivity. It would, therefore, be better to call it the process of individuation seeking to establish the relation of potentiality between the subjectivity and objectivity. From such a point of view it would be wrong to think that the subject and object are disparate entities entirely opposed to each other. Indeed, they are two intensive poles of one and the same potentiality. We can say that there is a hierarchical gradation between them. While the objectivity is the lower, the subjectivity represents its higher degree. The subject and object are never absolute but only relative. As the potency within an experience is intensified whatever was subjective at the lower stage becomes the objective for the higher one.

II

We can now say that the relation of potentiality has its source in the creative or generative matrix of any experience which is the product of the subject-object synthesis. Unless the potency within the experience, which is of an ontological or existential character, individuates itself, there is no possibility of any concrete experience at all. Indeed, the entire totality of experience can be made to fit into the hierarchical scale of object-subject relation. We can determine three gradations in such a scale. In the first place, we might come across such experiences which might show a preponderance of objectivity over the subjectivity. At the other extreme, we might have some experiences in which the subjectivity might be so preponderant that it might completely overpower the objectivity. In between these two poles might be placed such experiences as give us the subject and object in the intermediate status.

Now, if we carefully examine our actual experience it will be found more or less in conformity with the scheme of gradation as laid down above. For example, the world of material existence such as stones, mountains, rivers, stars etc. is made of such atoms which are microscopically minute. But they are replete with electrical energy. They have a structural pattern such that each atom has a nucleus called proton which constitutes its most powerful centre. There are also other particles called electrons which move round the proton in certain orbits very much like the planets which go round the sun. Atoms differ from each other in so far as they have a more and more complex structure. The important point to note here is that the energy contained in these atoms is so inarticulate and indistinct that its nature cannot be clearly apprehended. Hence, such individuations are called merely physical or material.

In the biological sphere, however, the process of individuation becomes more and more differentiated and developed. Particularly the phenomenon of growth in the plants and animals gives a clear indication of the progressive realization of the ontological potentiality within them. In the higher animals it is remarkably noticeable in their biological impulses such as self-preservation, sex and reproduction. These impulses are goal-seeking and purposive. They show a tendency to select certain objective elements and appropriate them to one's self.

The biological stage, however, keeps us at the half-way house. The purely vital impulses are neither intelligent nor rational. Usually, they are disorderly and confused in their expression. Sometimes they are found to come in clash with each other. But when the process of individuation reaches the rational Mind, these impulses show an organic unity in them. Especially a human being shows the remarks able tendency to act rationally and consistently when he is engaged in building the body beautiful, the body politic and the universal brotherhood. In all these pursuits he evinces a perfect control over his erratic passions and directs his ontological potentiality towards achieving such goal or ideals which are free from contradictions. At this level the inward potentiality of the individuated experience is carried to the highest degree of intensity where the subjectivity completely subordinates the objectivity to itself. This is called the sphere of Rational Mind or Spirit.

III

It is important to note that the three stages of individuation, namely, Matter, Life and Mind establish the relation of potentiality between the objectivity and subjectivity. They are the manifestations of one and the same ontological potentiality. They differ only in its degree of intensity. If so, then every stage of individuation is bound to lead us from its objectivity to its subjectivity which constitutes the summit of its intensity. This implies that the terms 'subject' and 'object' are relative and not absolute. What constitutes the subjectivity of the lower stage becomes the objectivity of the next higher stage.

Now, at every stage of individuation we can find two different aspects based on the logical analysis of the experience : 1) epistemology and 2) axiology. The only distinction in them is that while in epistemology we proceed from the objectivity to the subjectivity, in axiology we proceed from the subjectivity to the objectivity. Let us explain this. As the process of individuation goes on intensifying the particulars of the objectivity begin to reveal their universal character. This constitues the epistemological aspect. Here we are concerned merely with the grasping or knowing the meaning of a particular phenomenon in the light of its universal character. When we reach the subjectivity, our knowledge presents the various particular objects in a perfect system and order. Such a logical analysis passes through three different moments, namely, perception, science and philosophy. In the first moment the objects are sought to be apprehended in so far as they are presented independently of each other. We then proceed to discover such relations in the objects which are invariable and necessary. This task is performed by the scientific knowledge. But when the totality of objectivity as it is organized by perception and science is further brought in the direct relation to the subjectivity, the entire experience begins to show the valuational character. The subjectivity which constitutes the very core, i. e. the Self or Spirit of the individuation. exercizes its attitudes of approval or disapproval towards the objects according as they conform to its requirements. Such an experience is an ideal and requires its elements to be given in perfect harmoney. The projection of such an experience is the task of philosophical knowledge.

In the axiological aspect we establish a correspondence between the three moments of epistemology. There is, however, a reversal in the direction of our procedure. Axiology depends on epistemology for the revelation of the universal element in our experience. Axiology firmly takes its stand on this subjectivity and then leads us to the objectivity to find out such means or artifacts through which the same subjectivity can be best represented. For example, in order to design a machine an engineer has to make the best use of the knowledge furnished by Physics. It is only then that he can give us the mechanical device which can serve the purpose of manufacturing a certain useful product. Whatever is true of science is applicable to the other moments of epistemology also. In order to have a complete idea of the entire range of individuation in all its three stages along with their epistemological and axiological counterparts a chart is appended to this article.

Even a cursory glance at this chart will reveal that the individuation is a dynamic process which passes from the lowest objectivity to the highest subjectivity in the direction of the central arrow. The three stages of individuation, namely, Matter, Life and Mind form a hierarchical gradation. This implies that they are the manifestations of one and the same ontological potentiality in its various intensive gradations. The potentiality at a particular stage finds its best expression in its philosophical knowledge. There are mainly three philosophies : 1) Philosophy of Nature, 2) Philosophy of Life and 3) Philosophy of Mind.

IV

As students of philosophy we shall be interested mostly in the way in which the philosophical idealism is progressively realized. Philosophy constitutes the supreme moment of individuation in so far as it seeks to establish a concrete synthesis between the subject and object. But it is important to observe that such a synthesis cannot create its subject and object. It invariably takes them for granted. The question, therefore, remains: What is precisely the creative source of such a synthesis ? In order to answer this question satisfactorily we shall have to fall back upon that dynamic ontological potentiality which gives rise to the graduated scale of individuation. It is this force which *creates* a concrete experience. Moreover, an experience is by itself quite important to elevate itself from its lower to its higher stage unless its potency is intesified.

The process of realizing an experience in its full concreteness is quite independent of logical understanding. It requires our self to be brought into an intimate communion with the very dynamism of individuation. The question now is: How can such communion be secured ?

It is important to note that the idea of spiritual communion was clearly conceived by the Vedanta-not the Advaita Vedanta of Shankaracharya. Such a spiritual communion is called the *adhyatma yoga*. It makes itself felt only when our self is actively engaged in assimilating and appropriating the objectivity to itself. The individual self is called the *pinda* and the world to which it is attached is called the *Brahmanda*. It would be wrong to believe that the *pinda* is a part of*Brahmanda*. On the contrary, each of them is complete and self-contained. It will serve our purpose if we use the terms ' microcosm ' and ' macrocosm ' as synonymous with the *pinda* and *Brahmanda* respectively. Both of them are the manifestations of one and the same potentiality. The difference between them consists in that while the macrocosm is the *actual* manifestation of it, the microcosm manifests it only *potentially*. The microcosm unfolds its potentiality only gradually according as it enters into the most intimate communion with the macrocosm. This sets in the process of individuation with its intensive gradation. According to the Vedanta, there are five individuations, viz. matter *(anna)*, life *(prana)*, mind *(manas)*, intelligence *(vijnana)* and bliss *(ananda)*. We shall, however, rest content with three major individuations, viz. Matter, Life and Mind.

V

Let us now consider the nature of spiritual communion in its entirety. We have already pointed out that such a communion is intimately associated with the dynamism of individuation which asserts itself at each and every stage of its evolution. The realization of this stage finds its culmination in its third moment, i. e. philosophy. Conjoined with its axiological counterpart it gets itself embodied into a concrete experience which constitutes its ideal. For example, when the materiality of the first individuation is carried to its highest subjectivity it is presented in the form of a body beautiful. It would be wrong to think that perfect health incarnated in the body beautiful can be achieved without any effort. On the contrary, it requires a deliberate and protracted effort through which our self is brought in full communion with the forces of Nature. This is the source of perennial physical well-being. Like a gracious mother the Nature showers infinite blessings and bounties on her votaries. But she is also like the fiercest lioness if anyone transgresses her laws. A diseased body is the tabernacle of infinite misery, pain and agony. Health is wealth in the sense that it is the source of joy and pleasure. This is possible only when our self is in full communion with Nature.

In the sphere of Life the highest degree of its intensity is reached in the Philosophy of Society and the State. The biological impulses which run riot at the sub-human level are brought under control by man. Just as a charioteer controls his horses by holding their reins firmly, similarly man by virtue of his reason restrains his erratic impulses by building up social institutions. Of the three principal biological impulses the self-preservation is regulated by the institution of Work, the sex is fully controlled by the institution of Family and the reproduction is sought to be satisfied through the institution of Education. When all these institutions are properly organized by the State or the Body politic, the biological well-being of man is fully secured. But its realization fully depends on the patriotic zeal with which a citizen seeks to represent the national aspirations. This requires an intimate communion with the ontological potentiality operating this stage of individuation. Sometimes such an effort might entail the heaviest sacrifice. But the true patriot goes ahead undaunted simply because it is only in a nation which dispenses justice to its citizens that the patriot finds full satisfaction. It is the eternal spring of joy and happiness to him. By entering profoundly into the spirit of his nation a patriot develops a character and personality which makes him the object of infinite admiration and respect of his fellowmen.

At the third stage of individuation which is the highest Philosophy of Morality and Religion forms the highlight. At this stage a man is engaged in fulfilling those aspirations which spring from his very nature as a rational being. When he is inspired by such an ideal a man strictly obeys the principle of morality, namely, Act on that maxim which can become universal. If so, then here no communal or sectional interests can ever prevail. Only such rational motives can be entertained which lead to the emergence of Universal Brotherhood. Those who follow such an ideal are frequently subjected to much harassment and persecution. For example, Socrates had to drink the cup of hemlock and Jesus Christ was crucified, just because they refused to accept the dogmatic beliefs cherished by the communities to which they belonged. In spite of this they are regarded as the great pioneers of rational humanity of all times and places. They reached that level of sublimity which can never be surpassed. Indeed, they attained the Divine status because they entered into the communion with the ontological potentiality and carried it to its highest degree of intensity. Divinity is not a readymade product. It is another name for the office assumed by an individual by shedding off all turpitudes and angularities accidental to the narrrowmindedness and by cherishing such a catholic idealism which can appeal to the universal conscience. This alone can bring the Heaven to the earth. One who is animated with such a Divine Spirit enters into the communion with the rational Mind and experiences that ecstasy which is called the *Brahmananda.*

VI

It is now quite evident that at every stage of its evolution individuation provides an opportunity to enter into the closest communion with the ontological potentiality. The infusion of such a power from the macrocosm into the microcosm makes the individuation bloom and blossom. As we pass from the lower to the higher stage it becomes systematic and comprehensive till it reaches the dizzy heights of Sublimity. We can then say that it virtually assumes the character of Godhead who is the Lord of everything that exists There is a reason why such is the case. The communion of the microcosm with the macrocosm at the lower stages, although howsoever intimate, has nevertheless certain limitations. In the material sphere the communion with the Nature is not an easy task. The forces of Nature are so diffused and precarious that to harness them to develop a harmonious and unitary experience requires an arduous and protracted effort. In the sphere of animal life including human beings we come across such individuations in which the elements do show an organic character. Particularly, at the level of human society the individuation has remarkably a purposive character inasmuch as it aims at building the welfare State. If the citizens are governed by the sense of justice and equity then the realization of such a State may be possible. In such a State all its citizens may have perfect security and peace. But this requires a thorough communion of a citizen with the ontological potentiality at the stage of life. It should, however, be noted that patriotism requires a heavy sacrifice. In fighting the irrational and unjust forces he has to stake his very life. But then his personality is so exalted that it commands an unbounded love and respect. Thus patriotism is a powerful spring of joy and happiness.

Due to the prevalence of sectional and communal interests, however, the national life is sometime seriously and violently disturbed. It becomes the battlefield of hostile and destructive forces. When efforts are made to resolve these conflicts, the compromise is frequently of the nature of temporary truce. Like a virulent and malignant malady it might burst again and again. Such a possibility might be completely eliminated when we enter into the sphere of rational Mind. Here a man has to obey the dictates of reason strictly and with unswerving loyalty. This is the only way to realize the ideal of Universal Brotherhood. The pursuit of such an ideal requires the utmost integrity of character. A man has to rise above the interests of his family as well as of his nation if they are inconsistent with the ideal of Universal Brotherhood. At this stage a man is overpowered by the sense of Sublimity. It is this sense which is the source of the Divine ecastasy (*Brahmananda*). Our individuation reaches the stage of Infinite plenitude and exaltation. It is here that one feels as if one Deep is calling unto another Deep.

Moral Life

The fundamental principle of morality is–that we should aim at comunion with God. Good is that which contributes to the realisation of the Infinite. That which does not so contribute, is evil.

Shri Gurudeo Vachanamrta

CHART SHOWING THE ENTIRE RANGE OF INDIVIDUATION

↑ Subjectivity

THEORY	PRACTICE
MIND	
Philosophy of Morality & Religion Psychology Moral Phenomena	Education & Fine Arts Psycho-Therapy Leadership
LIFE	
Philosophy of Society & Politics Biology, Organic Phenomena	State Craft Medical Art Mother Craft & Agriculture
MATTER	
Philosophy of Nature Physics Material Phenomena	Body Beautiful & Architecture Mechanical Arts Arts based on sensuous pleasures

↓ Objectivity

↑ EPISTEMOLOGY

AXIOLOGY ↓

◆ ◆

Four Hundred Years of the Eknathi Revision of Dnyaneshwari

By Devadatta D. Parulekar

Seven hundred years ago Shree Bhagwan Gopalkrishna had a rebirth on this land of saints and was named as Dnyaneshwara. This Dnyaneshwara became the mother and father of students and practitioners of practical divine philosophy (Sadhakas), the head of the men of knowledge (Dnyanis), king of meditators (Yogis), and leader of the revolutionary saints. Common people worshipped Him as the Mother of the Universe (Mauli).

The whole life of Dnyaneshwara is full of miracles. But the greatest miracle of his life is the birth of Dnyaneshwari. For some people, it is the best commentary on Bhagwatgita. For some people, it is the masterpiece of poetic literature. For some people, it is the highest philosophy of life. But for most of the people, Dnyaneshwari is nothing but the pure love of the mother-Mauli. No book ever in this world can be compared with this wonderful, beautiful, lovely, masterpiece created by Shree Dnyaneshwara.

Basically Dnyaneshwari was written to make the common people know the highest philosophy of life. So it was written in a lucid and simple, and at the same time, poetic and beautiful language. It made philosophy not only simple, but also quite interesting and enjoyable by all people.

However, soon after this Divine book was completed Dnyaneshwara entered into Sanjivani Samadhi, the highest stage of meditation and was no more available for the guidance of common people, now and then. Dnyaneshwari was however available as the ready guide. The saints and direct or indirect disciples of Dnyaneshwara like Changdeva, Khechara, Namdeva, Janabai, Savata Mali, Gora Kumbhar, Chokhamela etc. became the agents of Dnyaneshwari and gave this valuable book in the hands of common mass of people.

But years passed away and time changed. So the language also changed. After three hundred years of Dnyaneshwara's Samadhi, it became difficult for all the people to understand all the words of Dnyaneshwari. There was an urgent necessity to revise this divine book. This was a very difficult task. For this purpose not only a man of knowledge and literary talent was necessary but at the same time saintly qualities and high philosophical experience were essential in the same man. And fortunately a great saint was present with all these qualities. He was Eknatha, grandson of the famous saint Bhanudasa and direct disciple of the great Janardan Swami.

His knowledge of philosophy and literary talent can be seen in his immortal poems and his commentaries on Bhagwata and Ramayana. His revolutionary saintly qualities can be seen on each and every page of his life. And his love, respect and understanding of Dnyaneshwara and Dnyaneshwari can be seen in his open and deep heart, itself.

In a divine vision-dream Dnyaneshwara inspired Eknatha to revise Dnyaneshwari, for the understanding of common people. How did Dnyaneshwara appear to Eknatha in this dream ? Eknatha describes Dnyaneshwara in this divine vision dream as a divine, lustrous and clear image of beauty.

With the direction and and blessings of Dnyaneshwara, Eknatha completed the divine work of revising Dnyaneshwari and prepared a revised copy of the same. This copy is now popularly known as the Eknathi Revision of Dnyaneshwari. While preparing this revised copy, he succeeded to preserve the divine originality, poetic beauty of words and simplicity of the original masterpiece. He completed this divine work on Bhadrapada Vadya Kapilasashthi on the bank of river Godawari. On 16th September 1984, this revision became exactly four hundred years of age, but not at all old in any other sense.

Let us bow to Bhagwan Shri Dnyaneshwara, his divine Dnyaneshwari and also Shri Eknatha, with whose blessings we can even today embrase whole heartedly our Mother of the Universe.

⁂ ⁂

Gurudeo Ranade

Prof : George B. Burch (Tufts College, Metford, Massachusetts) wrote about Gurudeo Ranade as follows.

" The man I met was the opposite of what I had expected. Small, slight and frail, a mere wisp of a man whom you would expect the slighest breeze to blow away, he was never-the-less vigorous not only spiritually and intellectually but also physically. His brisk, sprightly step was characteristic of his whole lively personality. Pomposity or unction would be impossible in this animated person. Hypocrisy would be impossible in this humble man who kept his perspective and sense of humour even though surrounded by disciples for whom he was divine. He was frank and friendly eager to talk with me, to learn as well as to teach, to discuss both his intellectual interests and mine. After telling me about his education, he asked me to tell him about mine. Rapport was established when we discovered a common interest in the pre-Socratics, and we exchanged offprints in this field. We became close friends immediately. I did not get the impressions however, that this was anything special about me. I believe that he was that way with everybody. But, for all his humility, a visitor at Nimbal could never be mistaken as to which man was the guru. Ranade's spirituality shone clearly through every look, word and act. He did not have to pretend to be a saint, because he obviously was one. "

" Much as I appreciate Ranade's spiritual and intellectual achievements, it is his loving personality which I remember best. Surely for many, as for me, he was a friend never to be forgotten. For his disciples, he was much more. For India, he was one of her great men. In India, as also in other countries, there are many great scholars engaged in various researches, many great philosophers with deep insights into reality, many great mystics with ineffable visions, many great teachers who inspire their pupils, many great souls whose integrity and personality are radient. But we seldom see one person who is all of these at once. Such a one was Shri Ranade, one of those rare spirits who show us how human nature can be. "[1]

2. Shri Gurudeo received initiation from his spiritual Guru- Shri Bhausaheb Maharaj in 1901. He appeared for his Matriculation examination in 1902. That year, one day Shri Bhausaheb Maharaj was explaining *Dasabodha* in the house of shri Shrihari Anna Kanitkar in Jamkhandi and during the course of his talk, he remarked " It is not only one gets experience of God through meditation; one can also pass in his examination. " Gurudeo Ranade decided to test the truth of Shri Maharaja's statement. He said to himself " I shall perform meditation; and I should get Jagannath Shankarshet Sanakrit Scholarship in this examination." Immediately after the examination was over, he started meditation on the name of God with the help of rosary and completed 11 rounds every day, till the date of result. The result came out and he secured the scholarship. This confirmed his faith in his Guru and in the efficacy of Nama. In 1914, he got his M. A. in Philosophy with first in Ist class and was awarded Chancellor's Gold Medal.

3. As early as 1915, the young Gurudeo was invited by the Sanskrit Academy in Bangalore to deliver a series of Lectures on Upanishads. This was a God-sent occasion for him to study the Upanishads most critically and thoroughly. This detailed and critical study of the Upanishads texts in the background of his deep and scholarly pursuit of Indian and Western Philosophy helped him a great deal to grasp the basic principles of Self-Realisation, its Philosophical justification and methods for its attainment and the effects following therefrom.

His lectures at Bangalore under the presidentship of the then Maharaja of Baroda, Sir Sayajirao Gaikwad, were highly appreciated by him and liked by the intelligent audience. Later on, they were developed into his monumental work, ' A Constructive Survey of Upanishadic Philosophy.' This was his first publication which brought him great reputation as a renowned scholar and philosopher of international repute all over India and also abroad. One of the eminent Sanskrit Scholars and thinkers of the time, Dr. Ganganath Zha, who was then the Vice-Chancellor of Allahabad University therefore invited Gurudeo Ranade most cordially to Allahabad University as a professor of Philosophy. He wrote to Shri Ranade : "I need not add that personally I shall regard it as my greatest achievement as Vice-chancellor, if I succeed in bringing to the university a professor of your calibre and attainments. So please do not disappoint."[2]

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[1] Silver Jubilee Souvenir- Vol. I.

4. On 1st August 1924, Gurudeo Ranade started an institution, known as "Academy of Philosophy and Religion." The prospectus states the need of such an Academy in the follwing words :-

"The problem of supreme importance is the problem of the existence of God and his relation to man and Nature. Philosophy and Religion both concern themselves with the solution of this problem, but while Philosophy engages itself in the intellectual side of this solution, Religion concerns itself with the practical side.

Philosophy without the content would be empty. Religion without the guidance of philosophy would be shapeless and amorphous. It would thus be necessary to combine the dictates of Philosophy and Religion in the interest of the highest solution of the problem."

Gurudeo's conception of True Religion is as follows : "By Religion we mean the direct, first-hand relationship of Man and God... Religion is for all humanity, its manifestations are for different races and climes. Religion is a matter of eternity, its forms have only existence in time. Religion concerns itself with the essential, its forms with the accidental. Religion is the embodiment of the universal; its forms are individual manifestations of it. The relation of the One and the Many is nowhere better exhibited than in the relation of Religion and its various forms... Religion to deserve its high function must be criticised and systematised religion. Religion has to steer itself clear of the Scylla and Charybdis that surround it on both sides. For, on one hand, there is the danger of superstition which is an unworthy view of God; on the other, there is scepticism which is a denial of God. Thus religion has to steer itself clear of both these dangers and it is only the helm of philosophy which can steer it to a safe and happy haven... Hence we must combine a philosophic view of reality with an empirical study of faiths, so as to be able to find a reasoned justification for our religious aspirations and attainments."[3]

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[2] Gurudeo Ranade : Biography & Mysticism : S. N Deshpande

5. Gurudeo Ranade stressed the need of a clean and moral life, if any progress was desired in spiritual life. We must be rigidly away and detached from the woman and money of others. These allurements should be avoided and one should concentrate his mind on the Name of God. Passion, anger and covetousness are high-way robbers on the way towards God. Where these three gather together, evil is destined to prosper there. They are an assembly of sins which lead one to the sufference of hell. So long as these keep awake in the mind of man, he shall never come to good; never shall one even be able to hear of good. He, who wants to do good to himself, and fears self-destruction, should not go by the way of these vices.[4]

6. Gurudeo Ranade attached very great importance to meditation on the Divine Name, initiated by a spiritual master, who has attained to the acme of Self-Realisation. To avoid the possible retrograde motion of a devotee, Gurudeo always stressed the necessity of doggedly pursuing the meditation on the Divine Name without a break or a gap and that too in perfect solitude and piece of mind. He, from his

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[3] Gurudeo Ranade : Biography & Mysticism : S. N. Deshpande

[4] Thus Spake Gurudeo

personal experience, exhorted his devotees to take every opportunity of availing the company of pious and sincere devotees and saintly persons. His spiritual master had once urged Gurudeo that mere individualistic meditation on God would not be as effective as in the holy company of his spiritual master and his honest devotees. Hence Gurudeo hankered so much for a vacation job so that he could meet his spiritual master once or twice a year and stay and meditate in the Collective Company of brother disciples of his Guru.

7. God's experience is to be regarded as a mountain, the approach, the attack and the appropriarion of which is equally difficult : but once the process is started its immanent energy or hope will carry you to the end in the midst of, and inspite of, difficulties : नेहाभिक्रमनाशोस्ति, he repeatd.[5]

8. Gurudeo never liked anybody to offer him salutation (नमस्कार करणे). He explained his reason for this dislike as follows :-

"It involves waste of time. It is an obstacle in some good work which is going on, such as reading, interpretations, singing of songs etc. Above all, it develops egoism in the person, who receives the salutation."

One of the persons in the audience immediately said, "For a person like you, where is the scope for developing egoism ? You have crossed over all such human weaknesses and gone beyond them." Shri Gurudeo at once retorted: No, No. Please do not say so. If anybody comes and offers salutations, egoism does grow. We must be very careful about it.[6]

9. Gurudeo was having God vision almost continuously. One day in the morning at about 9 A. M. he was proceeding with a Sadhaka from Shaniwar Peth to Appa Balwant Chowk in Pune and looking at the street with a staring gaze. He

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[5] Thus Spake Gurudeo

[6] Punyasmiti (Marathi translated in English)

then just smiled and uttered the first line of Shri Tukaram's Abhang- जेथे जातो तेथे तू माझा सांगाती :- Thou art my companion wherever I go. He then looked at the sadhaka and said to him "It would be correct for those whose companion God ever is, to annotate on this Abhang of Tukaram. God was ever present with Tukaram and so he wrote this Abhang. But, on what basis some lecturers talk on this Abhang? It is only their imagination that God is ever the companion. Gurudeo was having God-vision and God was his companion throughout[7].

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7. Punyasmriti (Marathi translated in English)

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Oh. Mind. Have full faith in God's name
Lord Hari shall then show you compassion.
With passionate longing, utter Ramkrishna Govind!
It is very easy to do so.
There is no God other than His Name.
Do not follow any other path.
Dnanadev says; Hold
the name of Shrihari in your heart
and continuously medidate on it.

Dnyaneshwar Haripath

Pre-Patanjali Sources of Yoga

Motilal Pandit

Introductory

The yogic ideology and its meditational techniques, as we know them, have their main source and inspiration in the *Yoga-sutras* of Patanjali, who lived somewhere between 200 B. C. and 200 A. D. However, Patanjali, the author of the Yoga aphorisms (that is, of *Yogasutras*), is not the inventor of yogic techniques; he is simply a codifier. Before his advent, there seems to have been a long tradition of such practices which, in due course of time, would be incorporated into the yogic framework. What Patanjali did was to incorporate and codify such practices which had stood the test of times. The *Yogasutras* may be said to reflect such choice of practices which Patanjali thought to be of value.

The yogic practice and ideology is pan-Indian in character, in that it reflects that form of synthesis in which various, Aryan and non-Aryan, motifs, practices and beliefs have been brought together. This pan-Indian character of Yoga is particularly to be seen in the development of Tantrism in medieval India. Here our concern, however, is not to find out various developments of Yoga or its pan-Indian character; rather we shall restrict ourselves to find out what specific sources there are which foreshadow the coming of Yoga, as found in the *Yogasutras*.

Asceticism in the Vedas

Traditionally speaking, Yoga finds its sources in two allied Vedic traditions, namely, (i) in the ascetical practices as found in the Vedas and (ii) in the sacrifiicial symbolism of the Brahmanas, where sacrifice, as a symbol, is seen in terms of "interior sacrifice." Within these two traditions other religious motifs of folk-loric nature were grafted upon, and thereby paving the way for proper Hinduisation.

In the Vedas this the seeds of Yoga are to be found. The seeds are not actual, but potential. In the Vedic texts references to ascetics and to ecstasy are found, and though they may not be directly related to the classical Yoga, yet they do find some kind of place in yogic ideology.

The earliest reference to an ascetic is to be found in the *Rigveda* (x.136), where he is described as a long-haired (*kesin*). This long-haired ascetic, in a manner of speech, reflects the modern yogi whose locks of hair fall upon his shoulders. The ascetic wears clothes which are "soiled yellow". The ascetic, when in ecstasy, is supposed to be in such a state of consciousness which makes the entrance of gods into him possible. Being in ecstasy, he proclaims: "...we are mounted on the winds. You, mortals, can perceive only our body." This aspect of power will assume an enormous range of influence in Tantrism: the power of disappearance. The ascetic has realised such a *siddhi* or power that he is able to mount the winds, and thereby fly through the heavens. Being powerful, he is the master of the two seas, namely, that of the rising and setting sun. He is also able to drink the poison from the cup of Rudra (Siva?) (cf. *Atharvaveda*, xi. 5.5; xv. 7.1).

The most important aspect of this description of the ascetic is that of ecstasy or intoxication. The nature of ecstasy can be understood when we are told that the ascetic has the ability to disappear in the spirit and thereby give up his body: a clear state of unconsciousness. Not only is he able to give up his body, he can read the thoughts of others. These various aspects of the ascetics' spirituality point to that mode of spirituality in which temporality is transcended, and thereby a cosmic structure is realised. In these various aspects of ascetics' powers the process of shamanistic tendencies are to be found.

The Vedas also describe super-normal powers of such mythical figures (Ekavratya, Brahmacarin, Vena, etc) who seem to represent the archetypes, of ascetics and magicians. The most important mythical figure is Ekavratya to whom the entire bk. xv of the *Atharvaveda* is devoted. In the *Atharvaveda*

Ekavratya is a celebrated being, and is considered in the *Jaiminiya Brahmana* to be the source of vratyas (a group of people who were on the fringe of Aryan society). In the *Praṣna* and *Cūlika* Upanishads he is raised to the status of a cosmic principle (See for further details J. W. Hauer, *The Vratyas*). This mythical Ekavratya seems to be a prototype of the mysterious group of peple, namely, vratyas. Charpentier thinks that the Saivite ascetics have their origin in this group of people, *whereas* Chattopadhyaya and Hauer believe that the mystics and yogis have their source among the vratyas. Winternitz, on the other hand, thinks of them to be representing a non-Aryan group of people.

As we have pointed out, the entire xv book of the *Atharvaveda* is concerned about the vratyas. Although the text is very unclear and obscure, one thing is certain: that the vratyas are the practioners of the art of asceticism. We are informed that they remain in a standing position for a year; that they know the art of breathing, and identify their bodies with the macrocosm. In these practices clear indications of Yoga are found: in the case of standing we have a clear indication towards immobilisation of body *(asanas)*; as far as breathing is concerned, it is a clear case of pranayama. The identification of the body with the macrocosm is a clear path towards Tantrism (Cf. *Atharvaveda*, xv. 15.15 ff; xv. 18.1 ff).

Being the practioners of pranayama or of breath-control, they, the vratyas, are supposed to have been in possession of the knowledge of seven pranas, seven apanas and seven vyanas (cf. *Atharvaveda,* xv. 15.2). These three sets of seven pranas have been indentified with various elements of nature. Thus the first set of pranas have been identified with water, fire, moon, sun, wind, water, cattle, creatures; the second set, that is, apanas, full moon, day of moon's quarter, day of new moon, faith, consecration, sacrifice, and sacrificial gift; the third set, that of vyanas, is identified with earth, mind-region, sky, stellar constellation, the seasons, that which pertains to seasons, and the year. This magical association will find its full expression in Tantric iconography and ritual.

In the *Atharvaveda,* Brahminisation of the vratyas is already taking place, which in the Upanishads will find full acceptance. Their heterodox character is reflected by their dress, and this will become an important motif for a yogi as well as for a Tantric. They wear turbans, and the dress is of black colour; they have two ramskins hanging from their shoulders, and carried a trident. Some of these queer aspects of the vratyas foreshadow the later Saivite yogic cults, like the Kapalikas, Kalamukhas, etc. It is not only their dress and habits which indicate their ascetical dimension of life, but their rituals, too, reflect the maithuna (coitus) of Tantrism. In one of their most important sacrifice, namely, vratyasoma, they engaged in sexual intercourse with a prostitute *(pumscali)* (see *Atharvaveda,* xv. 2). This intercourse took place with a brahmacarin (celibate) (cf. *Jaiminiya Brahmana,* ii. 404 ff.; *Āpastamba Srauta Sutra*, xxi. 17,18).

Sexuality, which is well documented in the Vedas, will reach its victory in Tantrism (cf. *Atharvaveda,* xx. 136). In one of the sacrifices, namely, *mahavrata,* the hotr (priest), while having swung himself in a swing, spoke of three breaths: prana, vyana, and apana (see *Sankhayana Srauta Sutra,* xvii; Hauer pp.258). However, this should not be taken to be proper pranayama, but it gives us the indication for the future development. In the sacrifice, while touching the hundred-stringed harp with the branch of udumbra, the hotr proclaimed: "I strike thee for the prana, vyana, and apana. "The swing is referred to as a "ship to heaven", the sacrificer as a bird flying to heaven (cf. *Tandyamaha Brahma,* v. 1.10): the girls who danced round the sacrificial fire were spoken of as birds flying to heaven. These symbols-ship, bird, etc. recur much in Brahmanic literature, and belong to the shamanistic world-view. It is a symbolism which interprets the concept of magical flight.

In the midst of this confusion, the earliest forms of yoga praxis may be inferred from the vratyas. It seems that the vratyas were the first group of Aryans who entered India (cf. Houer). The later Aryans did not associate themselves with them because they seem to have closely resembled the long-haired ascetic (kesin) of the *Rigveda.* Even Rudra, later

S'iva, is spoken of as vratya-pati (Hauer, p.191). In the *Mahabharata* the term vratya is used to describe the S'aivite orgies (Ibid., pp. 233 ff).

Tapas or Magical Heat :

Tapas is a word which expresses various shades of asceticism, or rather it is a word which explains the result of asceticism in terms of "magical heat." In the *Rigveda* (viii. 59.6; x.136.2; 154.2; i.109) tapas as a concept for creative power is used both on the cosmic and spiritual levels. It is through tapas that an ascetic is able to realise the state of clairvoyance as well as achieve the power of entering gods. Even cosmogony is explained in terms of tapas: Prajapati, the primal man, creates the world through tapas. Through asceticism he realises magical heat within, and thereby is able to create the world (cf. *Aitareya Brahmana,* v. 32.1). It is said that in the beginning there was non-being *(asat),* and out of non-being mind *(manas)* came into being, which, through heat, gave birth to smoke, fire, light, and finally to Prajapati (*Taittiriya Brahmana,* ii. 2.9).

It is very essential for us to realise that *tapas* is the basis of yogic ideology (see *Yogasutras,* ii. 1, 32, 43; iv. 1). The realisation of this heat (tapas) was made possible either through the sacrificial rituals or through the practice of asceticism. Even the sacrificial rituals are conceived of as a means of asceticism, and thereby ways of achieving the magical heat. In one of the sacrifices, namely, that of *soma,* the sacrificer and his wife are asked to perform a *diksa,* that is, consecration. This consecration consists of fasting, silent meditation, night vigils. These acts characterise the techniques of asceticism. In this manner continuity between sacrifice and asceticism is maintained; and this continuity is well reflected in Tantrism, as no ascetical action or practice is possible without a corresponding ritual.

This ascetical heat or power, which is obtained through fasting, vigils, etc., is also realised by controlling the breathing. The holding of breath is transformed into a kind of ritual from the Brahmanas (900 B.C.) onwards. Hence we are told that one who engages himself in the recitation of the Gayatristotra, should withold breathing (*Jaiminiya Brahmana*, iii. 3. 1; also see *Kausitaki Brahmana*, xxiii. 5). Already we have made reference to breathing in the *Atharvaveda* (xv. 15-18). However, it is in the *Baudhayana Dharma Sutra* (iv. 1. 24) that more precise information with regard to breathing as a means for achieving magical heat is to be found. The main aim of practising asceticism in the soma sacrifice is to achieve such a state of magical heat whereby one could easily go beyond the normal human condition.

- In this conception of tapas what we find, on the one hand, is the assimilation of asceticism within sacrifice, and on the other hand, sacrifice is seen as a means to ascetical praxis, and thereby a means to the realization of "magical power" within In this assimilation Brahmanic sacrifice and non-brahmanic asceticism meet and encounter each other.

This assimlation is to be found in the speculations of the Brahmanas. These speculations concern the nature of sacrifice. From the vedic times onwards the cult of sacrifice was of central importance to the Vedic Aryans. Sacrifice was considered to be all powerful. Even the gods depend, for their survival, on the sacrificial offerings: "It is sacrifice, O Indra, that has made thee so powerful... It was worship that aided thy thunder when thou didst split the dragon" (*Rigveda*, iii. 32.12). It is sacrifice which is said to be centre of life: whether of gods or of beings (*Satapatha Brahmana*, viii. 6-1, 10). The gods, in the beginning, were said to be mortal, and they became immortal through sacrifice (*Taittiriya Samhita*, viii.4.2.1). On the practical religious level, sacrifice symbolises "works", a method or means whereby the scattered limbs of Prajapati can be gathered together (See A. K. Coomarswamy. *Hinduism and Buddhism*, pp. 19 ff). The myth of Prajapati is as follows: while creating the world, Prajapati's limbs fell apart. To remake Prajapti, the gods gathered his limbs, and thereby re-made Prajapati, so that the world may continue.

In this myth important symbols are to be found. The re-making of Prajapati through the sacrifice indicates both cosmogonic continuity as well as a return to the original condition which existed before Prajapati created the world. The sacrifice, therefore, is transformed into initiation, in that through sacrifice Prajapati is re-born. On this point texts are very clear. In the *Aitareya Brahmana* (i. 3) this conceptuality is made quite clear when we read: "Him whom they consecrate (with diksa) the priests make him into an embryo again. With waters they sprinkle; the waters are seed...They conduct him to the hut of the consecrated: the hut of the consecrated is the womb of the consecrated: verily thus they conduct him to his womb...With a garment they cover him: the garment is the caul...Above that is the black antelope skin; the placenta is above the caul...He closes his hands; verily, closing its hands the embryo lies within; with the closed hands the child is born... Having loosened the black antelope skin, he descends to the final bath; therefore embryos are born freed from the placenta; with the garment he descends; therefore a child is born with a caul" (Tr. A. B. Keith, *The Rigveda Brahmanas*, pp. 108-9).

However, in this initiatory symbolism, which is expressed in sexual terms, one must not fathom that it is a special creation of the Brahmanas. In all religious symbolism initiation has quite often been indentified with a new-born babe! However, the symbolism of sacrifice in the Brahmanas has not only to be seen in terms of rebirth (initiation) ; it has also to be viewed in terms of gnosis, a kind of secret knowledge, which is : the one who knows the world of gods is in possession of that world (*Satpatha Brahmana*, x. 5. 4. 16). In due course of time, sacrifice loses its meaning, and thereby the way for the Upanishadic seers is opened. The motif of the Upanishads becomes : the sacrificial forms and liturgical techniques are very unsafe boats (*Mundaka Upa.*, i. 2. 7).

Interiorisation of Sacrifice :

In the Brahmanas as well as in the Vedas sacrifice is identified with tapas, with asceticism. The gods achieve their immortality through sacrifice as well as through asceticism. In the *Rigveda* (x. 167.1) we are told that Indra, through tapas, forced the heavens.

In the Brahmanas this idea is prominently displayed : "The gods gained their divine rank through austerity" (*Taittiriya Brahmana*, iil. 12. 3, 1). This is possible precisely because tapas is now considered to be sacrifice itself. In the Vedic sacrifice the offerings made to the gods are in the form of butter, soma, sacred etc., whereas tapas is a sacrifice which is an inward offering in which physiological functions of the body are made as sacrificial libations. It is in this context that breathing is spoken of as a form of unceasing libation. The *Vaikhanasasmarta-sutra* (ii. 18) speaks of the *pranagnihotrc*, that is, sacrifice in the form of breathing. In one the *Brahmanas (Kausitaki Brahmana Up.*, ii. 5) pranayama is identified with the *agnihotra* (fire sacrifice). Thus we read : "The Inner Agnihotra...they call it. As long, verily, as a person is speaking, he is not able to breathe. Then he is sacrificing breath in speech. As long, verily, as a person is breathing, he is not able to speak. Then he is sacrificing speech in breath. These two are unending, immortal oblations; whether waking or sleeping, one is sacrificing continuously, uninterruptedly. Now, whatever other oblations there are, they are limited, for they consist of works *(karma)*. Knowing this very thing, verily, indeed, the ancients did not sacrifice the Agnihotra sacrifice."

This very idea, though implicitly, is referred to in the *Chandogya Upanishad* (v. 19-24) where we are told that the true sacrifical libation are made to the breaths : " if one offers the Agnihotra sacrifice without knowing this-that would be just as if he were to...pour the offering on ashes". It is a kind of sacrifice which is mental, and therefore is spoken of as "mental sacrifice." It is a kind of sacrifice in which the physiological functions are identified with the life of the cosmos. This identification between microcosm and macrocosm will find its fullest expression in Tantrism.

The texts just referred above definitely speak about the practice of pranayama, which mentally and symbolically has been identified with the Agnihotra sacrifice. It is how the orthodox tradition justified practices which, in their origin and scheme, had no relationship with orthodoxy. On the practical plane of religious praxis, this identification is transformed into substitution. Thus asceticism becomes a substitution for sacrifice, and thereby yogic practices are made as ritual substitutes. It was thus easy for orthodoxy to accept yogic praxis as a means for ultimate deliverance.

Gnosticism in the Upanishads

In the Brahmanas the Vedic sacrifice is interiorised in terms of *pranayama* and tapas. This interiorisation results in the theory of substitution; various physiological functions of the body as well as tapas are made as substitues for sacrifice. In the Upanishads sacrificial rituals are spoken of in abstract terms. The Upanishadic seer, like that of a yogi, challenges orthodoxy; he contemplates on the mysteries of life. Certain yogic methods are accepted as a means for inner purification for the purposes of meditation and contemplation.

The greatest gnostic discovery of the Upanishads is that of identity between brahman and atman. One who discovered the mystery of brahman, realised all the power, within, as brahman constituted immortality, power imperishableness. This brahman, from the Vedas to the Upanishads, was considered to be the ground of everything, from the plane of ritual to that of the cosmic level. In the Brahmanas the brahman has been identified with speech, fire, sacrifice, etc. What is of significance is that brahman is considered as the imperishable, immortal, foundation of all existence. In the Vedas brahman is conceived of as *skambha*, that is, Cosmic pillar (cf. Atharvaveda, x. 7. 8).

The symbol of this cosmic pillar, on the one hand, supports everything, and on the other, it, through its supports, makes everything manifests, and thereby endures their existence. It becomes easily to think that in the *Skāmbha* is everything that is possessed in the spirit (cf. *Atharvaveda*, x, 8.2). In this statement the road to the Upanishadic gnosticism is open. On the cosmic level, the skambha is in the centre of the cosmos, and on the spiritual plane, it is in the centre of atman (spirit). " He who knows brahman in man knows the Supreme Being and he who knows the Supreme Being knows the skambha " (*Atharvaveda*, x. 7. I7). Already an endeavour is made to isolate brahman, as brahman is beyond description. Brahman is the base of everything, and in the *Mahabharat* brahman is spoken of as motionless, fixed *(dhruva).*

One who knows the skambha, the dhruva, has the key to the cosmic mystery. It makes knowledge a sacred force or power, in that this knowledge has the power to solve the mystery of the cosmos, of life. Sacred knowledge as power is transformed into a form of knowledge which is occult. This mysterious and occult knowledge was possessed by the Brahman priest, and brahman, as the ground of everything is identified with the man-Brahman. " The birth of the Brahman is an eternal incarnation of dharma (religious law) " (Manusmriti, i. 98); " it is those wise men who uphold the worlds " (*Mahabharata,* xiii. 151. 3).

The identification of Brahman with brahman takes place precisely because he is in possession of secret knowledge, and knows the Word which contains this mysterious knowledge. The knowledge of the Word makes one Brahman (see *Rigveda*, x. 125. 5). In the *Brihadaranyaka Up.* (iii. 8. 10) the Word *(aksaram)* is spoken of as Brahman. In nutshell, one becomes Brahman by having the knowledge of brahman, and this highest knowledge is disclosed through the realisation of sacred power.

By having identified the atman (the self) with brahman *(aksara, skambha, dhruva),* the Upanishads thereby open up a new way towards emancipation; it is not the way of rituals, but of secret knowledge, which results in the achievement of sacred power. It is at this point of new discovery that the Upanishadic seer encounter the ascetic or a yogi. The seer, like the yogi, believes that the knowledge of the cosmic mysteries leads to acquisition of holy power. However, the seers desired to have this power through half-physiological and half-contemplative techniques. the yogin, on the other hand, will take the process of identification to extremes: the mastery of "winds" means the control over breathing; the skambha will be indentified with one of the main nadi through which kundalini travels upwards; the skambha, being in the centre of the world, will be identified with the heart, and the cakra theory will be facilitated.

Liberation as Immortality :

The term yoga, in its technical sense, is used, for the first time, in the *Taittiriya Upanishad* (ii. 4 : *yoga atma*) and in the *Katha Up.* (ii. 12 : *adhyatma yoga*). But the practice of yoga is to be found in much earlier Upanishads than the above ones. The statement in the *Chandogya Up.* (viii. 15)– concentration of senses upon the self–lead us to infer that the practice of pratyahara existed at this time. In the *Brihadaranyaka Up.* The practice of pranayama is well documented (see i. 5. 23),

The main theme of the Upanishads is : it is the secret knowledge of brahman which leads to emancipation. The Yogic practices, in the Upanishads, have the same function : to lead to the realisation of the highest knowledge of brahman-atman (cf. *Brihadaranyaka Up.*, i. 3. 28; *Katha Up* , vi. 9). It is of utmost importance to see that in the *Katha Up.* the knowledge of Yoga is disclosed by Yama, the god of death. Naciketas, who desires the supreme knowledge, is told by Yama about the secret " fire that leads to heaven " (ibid., i. 14 ff); it is a mystical fire produced by tapas, and therefore is " the bridge to the supreme brahman " (ibid., iii. 2). The yogic yamas and niyamas and other aspects are foreshadowed in the following statement of the *Katha Up,* (iii. 3-4) :

> Know thou the soul (atman) as riding in a chariot,
> The body as the chariot.
> Know thou the intellect as the chariot-driver,
> And the mind as the reins.
> The senses, they say, are horses;
> The objects of sense, what they range over.
> ...He......who has understanding,
> Whose mind is constantly held firm –
> His senses are under control,
> Like the good horses of a chariot driver.

......He......who has understanding,
Who is mindful and ever pure,
Reaches the goal
From which he is born no more.

In all these lines the term yoga is made use of; but the metaphors and images are yogic, and in this there is no doubt. The images like the harness, the reins, and the horses are directly related to the root *yuj*, that is, to hold fast, to yoke (see also *Maitrayani Up.*, ii. 6 for similar imagery). In another place yoga is concretely expressed :

This they consider as Yoga-
This firm holding back of the senses.
Then one becomes undistracted. (ibid., vi. 11).

Also a physiological detail, which is yogic in nature, is given :

There are a hundred and one arteries of the heart.

Only one of these passes up to the crown of the head.

Going up by it, one goes to immortality. (ibid. vi. 16).

This reference to the inward mystical physiology indicates the development of yogic ideology and praxis. This mystical physiology will form central core of Tantrism.

The employment of the yogic techniques in the Upanishads serve the purpose of realising immortality. This motif of immortality is well expressed in the *Svetasvatara Upanishad,* which seems to have been composed within the esoteric circle. In the text the concept of liberation is less dwelt upon; rather the concern is shown for the joy which results in the knowledge of Siva (see vi. 12). This expression of joy indicates the nature of mystical experience. In this Upanishad brahman is identified with Siva, who is spoken of as Hara (i. 10), Rudra (iii. 2), Bhagvat (iii. 11). We shall not, however, concern ourselves with its Saivite colouring. Our concern shall be to describe the mystical joy as expressed in this Upanishad. However, these experiences are of "secret" nature, as we are told :

By the efficacy of his austerity and by the grace of God
The wise Svetasvatara in proper manner declared Brahma
Unto the ascetics of the most advanced stage as the supreme means of purification -
This which is well pleasing to the company of seers (vi.21)

In this Upanishad the yogic praxis is made an integral part of the Upanishads. This yogic technique is very similar to that of the Yogasutras. The most important passages in this Upnishads concerning Yoga are:

Holding the body steady with the three (upper parts) erect,
And causing the senses with the mind to enter into the heart,
A wise man with the Brahma-boat should cross over

One should breathe through his nostrils with diminished breath.
Like that chariot yoked with vicious horses,
His mind the wise man should restrain undistractedly.
In clean, level spot, free from pebbles, fire, and gravel,
By the sound of water and other propinquities
Favourable to thought, not offensive to the eye,
In a hidden retreat protected from the wind, one should practise Yoga.
Fog, smoke, sun, fire, wind,
Fire-flies, lightning, a crystal, a moon -
These are the preliminary appearance,
Which produce the manifestation of Brahma in Yoga.
When the fivefold quality of Yoga has been produced,
Arising from earth, water, fire, air, and space,
No sickness, no old age, no death has he
Who has obtained a body made out of the fire of Yoga.
Lightness, healthiness, steadiness,
Clearness of countenance and pleasantness of voice,
Sweetness of odour and scanty excretions --
These, they say, are the first stage in the progress of Yoga.
(Svet. Up., ii. 8--13; see *Bhagvatgita,* vi. 13; v. 27;)

In these passages the most important "limbs" *(angas)* of Yoga are given due recognition; asana, pratyahara, pranayama. The mystical, experimental dimension of Yoga is clearly brought out in the luminous occurances. There is an another Upanishad, namely, *Mandukya Up.*, which deals with the four states of consciousness and their relation with the mystical sound OM. In the Upanishad Om is conceived as the Whole, and it has four quarters. This fourfoldness of Om leads to the identification of four states of consciousness. "What is in the waking state, cognitive outwardly...... is the first quarter, called Vaisvanara (the universal, common to all mankind); this Vaisvanara is the sound A (verse 9). What is in the dream state, cognitive inwardly......is the second quarter, called taijasa (shining); this represents the sound U (verse 10); When one is asleep, and desires no desire, and sees no dream, that is deep sleep; what is in the state of deep sleep......is the third quarter, called prajna (knowledge); and prajna is the third sound M (verse 11). The fourth state is held to be that which is cognitive neither outwardly nor inwardly, nor the two together, nor is undifferentiated cognition, nor knowing, nor unknowing; which is invisible, ineffable, intangible, indefinable, inconceivable, not designable, whose essence is the experience of its own Self, which is beyond diversity, which is tranquil, benign, without a second. This is the Self, which is to be known (verse 7). And the fourth state......is the syllable OM" (verse 12).

It is becoming clear by now that these various states of consciousness, and their respective experience, belong to the atman. But the aim is to reach the state in which there is no experience; it is to transcend experience. This state, that is, the state of non-experience, corresponds to the state of samadhi. The state of samadhi has no specificity; it is totality. It is a state in which the spirit is represented in the form of undifferentiated unity.

Maitriyani Upanishad: A new Departure

The *Maitrayani* (or *Maitri*) *Upanishad,* whose date of composition may be placed in the 2nd century B.C., opens up a new era for the assimilation and appropriation, within the Brahmanical framework, of yogic techniques for the realisation of supreme knowledge of brahman. In this Upanishad yogic techniques and ideology are accepted more readily and openly than in the Upanishads we have discussed.

The elaborate discussion on yoga is to be found in the sixth chapter, which, while discussing the yogic techniques, depends on earlier traditions, as every verse in the chapter begins with the assertion: "For it is said elsewhere." The Upanishad knows five "limbs" *(angas)* of classical Yoga; *yama*, *niyama*, and *asana* are absent, but instead we have *taraka* (logical reflection). It is of interest to note that *dharana* is explained in terms of physiological materialism: "By pressing the tip of his tongue against the palate, by restraining voice, mind, and breath, one sees Brahma through reflection (taraka)" (vi. 20). In vi. 21 the *susumna* artery is spoken of, for it serves as a channel for the *prana;* and by meditating, through pranayama, on the syllable Om, this artery helps in maintaining deep absorption, and whereby "isolation" *(kevalatva)* is realised.

In this text there is strong emphasis on the auditory form of meditation. In several places in the text we are informed that meditation on the syllable OM results in deliverance (e. g. vi. 22), in the experience of visions of brahman (vi. 24) as the syllable is supposed to be identical with the gods, with breaths, with sacrifices (vi. 5).

There is even an attempt to explain the technique of meditation both on the "word" and on the "non-word". These various emphasis on word and non-word is a concern with the auditory mystical experiences : "By closing the ears with the thumbs they hear the sound of the space within the heart. Of it there is this sevenfold comparison: like rivers, a bell, a brazen vessel, a wheel, the croaking of frogs, rain, as when one speaks in a sheltered place. Passing beyond this variously characterised (sound-Brahma), men disappear in the supreme, the non-sound, the unmanifest Brahma. There they are unqualified, indistinguishable, like the various juices which have reached the condition of honey" (vi. 24).

These experiences with mystical sounds indicate that the auditory forms of meditation had been developed elaborately. Even the interpretation of Yoga is offered in terms of mystical sounds :

> Whereas one (the yogin) thus joins breath
> and the syllable Om
> And all the manifold world...
> Therefore it has been declared to Yoga.
> The oneness of the breath and mind,
> And likewise of the senses,
> And the relinquishment of all conditions of existence -
> This is designed as Yoga. (vi. 25).

One who practises this auditory meditation for six months is in a position to realise the ultimate mystery of life. But it is a "secret" - and needs to be communicated only to sons and disciples provided they are fit for it (vi. 29).

Let us summarise the situation : The Hindu society, or for that matter Indian society, is composed of two main elements : Aryan and non-Aryan. The Aryanism expressed itself in the early culture of India, namely, in that of the vedic culture. This culture is spoken of as Brahmanic culture.

The Brahmanic mode of life is reflected in the sacred literature, called the Vedas (knowledge). The Vedic period may be said to have existed between 1500 B.C. and 1000 B.C. During this period the Vedic Aryans developed a complex system of religious sacrifices, and these sacrifices formed the central core of their religion. The sacrifice is seen as not only a means to an end, but also as an end.

However, the Aryans could not lead a life of isolation. They came in contact with the groups of people who were aboriginies, and had their own mode of religious life. The religion of these people, as reflected in the *Rigveda* (the earliest text), seems to have been characterised by practices which seem to be having a close relationship with yogic techniques.

The encounter between the Vedic Aryans and the non-Aryan aboriginies had to take place, and it did take place.

Although in the initial stages the Aryans desired to keep the aboriginal influences away, they could not maintain this for long. This encounter is to be seen in the *kesin* of the Rigveda, which, in a manner of speech, might have led to the ascetical practices within the Aryan milieu. This influence is particularly to be seen in myths which are interpreted in terms of ascetical formulae. In the *Atharvaveda* the influence is marked, and the vratyas play a great part in this development.

The sacrifice is not just seen as a means of offering to gods; rather sacrifice becomes an ascetical practice, and thereby enables one to realise the magical power (*tapas*) within. This outlook in the Brahmanas (900 B.C.) is symbolised. Various sacrifices have been identified with different physiological functions, which have a direct bearing upon the yogic meditational techniques. From the Vedas onwards to the Brahmanas the most important concept, from our viewpoint, is that of asceticism and that of tapas. These two ideas, in terms of yogic ideology, are the earliest expressions of yogic praxis. The concept of tapas is realised in relation to breathing, and breathing is seen as sacrifice. Thus there is a interchangeability of concepts between Brahmanism and non-Brahmanism.

During the time of the Upanishads (700 B. C. onwards) the non-Brahmanic concepts of asceticism, of tapas, of pranayama, asana, etc. are not symbolised or identified with sacrifices; but they are seen as necessary aids for contemplation and meditation on the mysteries of life. This new outlook makes the development of yogic ideology and praxis more easy within the Brahmanic tradition. It is within this assimilative Brahmanic tradition that Patanjali chose such practices which he considered to be of value, and codified them in a systematic manner in the *Yogasutras*. However, the development does not stop with Patanjali. It reaches to its zenith in Tantrism, whether Hindu or Buddhist.

⁂ ⁂

Love

Ramesh V. Phadnis

One look of love into the heart is equivalent to giving a thousand discourses. Love itself is the greatest sermon ever preached. Love is an energy. Love is a prayer without words. Love is a poem without an image and a line. Love is All and All is love.

Love is a fragrance beyond the confines of the mind. IT can never be imprisoned in words.

Love is the way of life of an overflowing heart living from moment to moment and bathing in the immeasurable ocean of bliss.

Love is a totality. Love is an eternity. Love is a blooming flower in the soil of the purified mind and heart.

Love just stands alone and observes.

Love alone lives.

The book of love is unwritten for, love is not a word and a thought. Love is beyond the bounds of thought.

Love hardly talks. Love is completely alone all by itself.

Love is the voice of dissolution.

Love is silence which no words can ever touch.

Love communicates non-verbally for it is total oneness with all life.

Love is the way.

Love is the answer.

Know love, you know everything. Without knowing love, you know nothing.

COMMUNION

If you know
how to
look into the eyes
of a raindrop
you will know
what Truth is.

If you know
how to
look into the heart
of a leaf
you will know
what Love is.

If you know
how to
plunge into the eyes
of a butterfly
you will know
what Beauty is.

If you know
how to
plunge into the heart
of a rainbow
you will know
what Joy is.

If you know
how to
dissolve into the sky
of an evening
you will know
what Silence is.

Ramesh V. Phadnis

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Review

Manobodhamrta (Kannada)

(A translation of Sri Samartha Ramadasa's " Manache Shloka " with special explanation of implied thoughts given by Sri. Bhausaheb Maharaj.) Author and Publisher- P. H. Kulkarni, 171-A, II Block, Rajaji Nagar, Bangalore- 560010. Pages : Lvii + 156. Price : Rs. 15/-.

' Dasabodha ' and ' Manache Shloka ' are the master pieces of Sri Samartha Ramadas, a mystic saint of Maharashtra. They are recognised as authentic sources of self-knowledge. As such they have a universal appeal.

The book under review introduces to the Kannada readers the Saint's well-known work, " Manache Shloka " originally written in Marathi. This significant work of Sri Samartha Ramadas is a collection of 205 verses addressed to the human mind which is rightly understood to be the main cause of bondage as well as release of man. With a penetrating insight into the working of human mind and with the full knowledge of its potentialities and weaknesses the saint has advised the mind to train itself in a way that leads to spiritual progress which should culminate in the realisation of God. In the course of the advice topics such as Rama Nama, Jiva, Moral Path, Association of Saints, Spiritual Guru, Meditation, Experiences of God-realisation resulting from regular meditation on divine name are dealt with. This speaks of the philosophic worth of the work.

The book is not a mere word to word translation in Kannada of the verses in Marathi. The translation is followed by special explanation of implied deep thoughts as narrated by Sri. Bhausaheb Maharaj of the Nimbargi tradition. The author who also belongs to the same tradition uses as the basis of this book the narration given by late Sri. Laxman Bhadaji, Nimbargi, a close disciple of Sri Bhausaheb Maharaj. Having had the rare privilege of being in long association with saint Amburao Maharaj, Sri. Laxman Bhadaji had digested the preachings of his teachers. The present author Sri Kulkarni had the rare opportunity to listen to the discourses of Sri Laxman Bhadaji. Being enlightened and inspired by these discourses on " Manache Shloka " he decided to prepare this book with a view to guiding all the sadhakas on the spiritual path.

This book is sure to prove useful to the followers of Nimbargi tradition as also to all others not conversant with Marathi language but interested in knowing first hand Sri Samartha Ramadasa's views on matters of spiritual significance as expressed in this unique work of his. The lengthy and scholarly introduction by the author provides necessary guidance to the readers in following the contents of the book. The book is planned and printed well for which the author deserves congratulations. Because of its valuable contents the book deserves careful study on the basis of which the sadhana should continue to reach the final goal.

K. D. Tangod

The Spiritual Battle and Victory

A developing Mystic mounts the steed of Raja-Yoga, *puts on the armour of dispassion and holds the sword of concentration in his hands. Equipped with these accountrements, he proceeds to the battle-field of life. Into the battle-field itself, he moves like the sun into darkness, and cuts to pieces all the different enemies, such as egoism, arrogance, desire, passion etc. All this is done ultimately for the sake of winning the bride of liberation. So when the battle is won, liberation is attained......*

-Thus Spake Gurudeo

Notes

High Court Bench in Belgaum

The Jasawantsing Commission, appointed by the Govt. for reporting a suitable place in this part of Karnataka for locating a bench of the High Court, visited Belgaum and recorded - evidence for two days on 19th and 20th January 1985. The Commission consists of Justice Jasawantsing (Chairman), Justice P. Ramalu and Shri Karamsing. Shri J. J. Kapoor is the Secretary of the Commission.

There cannot be any doubt that Belgaum is a heavily worked District, with litigations of various kinds coming before the judges. Some of the judges of the Bombay High Court were of the opinion that the Belgaum Bar Room consisted of Advocates who were studious, efficient and were in no way inferior to the Advocates in Bombay or Pune. The revenue and criminal work in the District was found definitely heavier and more complicated than that of any other District in the old Southern Division of the Bombay State. The climate of Belgaum is healthy and salubrious and during the British time, Belgaum was selected on that account as a centre of the Maratha Light Infantry. There is wide scope for extension of the city on all sides. From any point of view, this city will therefore be best suited for locating a bench of Karnataka High Court.

The Marathi speaking people in the City however opposed location of a bench in Belgaum on the ground that they have pleaded for inclusion of Belgaum in Maharashtra and that location of a bench of the Karnataka High Court would not be desirable and may amount to waste of public funds, if Govt. eventually decides to place Belgaum in Maharashtra. This question is agitating the minds of the Marathi speaking people since the time of the report of the Fazal Ali Commission. That Commission had camped in

Belgaum to record evidence whether Belgaum should be placed in Karnataka or Maharashtra. Shri Kunzru was a member of that Commission and he told his host with whom he stayed in Belgaum, that the Commission had taken a decision to place Belgaum in Maharashtra and that the dispute was thus set at rest. When the report however came out during the period of Shri Morarji Desai Govt. in Bombay, Belgaum was found to have been placed in Karnataka. Some persons blame Shri Morarji Desai for this change. The Marathi speaking persons claim that they are in the majority in the City and that the results of the elections of the Corporation or the Assembly show that they are in positive majority in the City. They therefore are agitating for placing Belgaum in Maharashtra. The Govt. of India should take a decision in the matter soon. In any case, there should be no objection to select Belgaum as the seat of High Court bench. If Belgaum is placed by the Govt. in Maharashtra, the Maharashtra Govt. may have no courage to withdraw this bench from Belgaum.

Justice Jasawantsing and Justice Ramula paid a visit to Gurudeo Mandir on 19.1.1985 in the evening. Shri J. J. Kapoor was also with them. They were presented some publications of this 'Academy' to acquaint them with the life and teaching of Shri Gurudeo Ranade.

Prof. Wadekar Passes Away

Prof. D. D. Wadekar, a deep student of Indian Philosophy, passed away on 5-3-85 in Pune. He was 83, when he passed away. He was a student of Fergusson College, Pune and passed his M. A. in 1926. He was teaching Philosophy in Fergusson College, from which he retired in 1962.

He is author of some books like Bhagawatgita-A Fresh study : but his monumental contribution to Indian Philosophy is his "Marathi Tatwajnana Mahakosha" in 3 volumes. He was the President of 43rd All India Philosophical Congress, held in Dharwar in 1969. Simple living and high thinking was his motto of life.

He paid a visit to Gurudeo Mandir, Belgaum in November 1969 and was happy to see the good work which was being done by the trustees of the Academy of Comparative Philosophy and Religion, Belgaum. He observed : "It is a monument not only to the memory of the late Prof. R. D. Ranade but also to the good and useful work, you are doing."

We send our condolences to the bereaved family.

Indian Philosophical Congress, Jabalpur (M.P.)

1. The fiftyninth session of the Indian Philosophical Congress was held at Jabalpur under the auspices of the Rani Durgavati Vishwavidyalaya from 28th to 31st December, 1984. The session was inaugurated by the H'able Chief Minister of the state, Shri. Arjun Singh on 28th December, at 11 A.M. in the Convocation Hall of the University in the presence of about 600 delegates and citizens.

2. In his speech while refering to the Bhopal tragedy Shri Arjun Singh emphasized that the philosophers of the country will have to rethink the Cartesian principle of 'Cogito ergo sum ' (I think therefore I exist). Death may be brought about by technological process going astray or by people who did not understand the technology or were too proud to admit and plan for the unseen short-comings of that technology. We come back to the ultimate human answerability for all consequences. For man-made suffering, it is only man who has to answer and atone for.

3. The General President of the session, Dr. R. Balasubramanian, Director, the Radhakrishnan Institute for Advanced Study in Philosophy, University of Madras, while expounding the Philosophy for Liberation, noted that it has been the practice among the classical philosophers in India to write philosophical treatises intending to help the people overcoming their suffering or to attain a goal which is worthy of realization. He also noted that there is a strong tendency among some technical philosophers today in India and elsewhere to ignore the well-known truth that all cognitive enterprizes, scientific or otherwise, undertaken by professionals, are

for the sake of the common man. He made a strong appeal to modern scholars not to ignore the Indian darsanas or misinterpret them in the name of creativity.

4. Dr. Amreshwar Avasthi, the Vice-Chancellor of the University, in his Welcome Speech, noted the keen interest being taken by the Chief Minister in the systematic growth of the State. He emphasized that the renaming of the University as Rani Durgavati Vishwavidyalaya, is mainly due to the Chief Minister who is well-versed with the traditions and the heritage of the Country. The Rani of the region symbolised the aspirations of the people in times of peace and war. He also expressed his thankfulness to the Indian Philosophical Congress for holding its session at Jabalpur because it provides unique distinction to this city as the first venue for the Philosophical Congress in Madhya Pradesh. He also noted that Dr. S. Radhakrishnan, the founder of the Philosophical Congress, was the main inspiring factor for suggesting the establishment of the University at Jabalpur. The tradition of higher education, he noted, begins in the last century with the transfer of Robertson College to Jabalpur.

5. The Chief Minister released the Soùvenir publised by the Department of Philosophy on the occasion of the 59th session. He appreciated the portrait of Rani Durgavati published on the front page of the Souvenir. The editor of the Souvenir, Dr. S. P. Dubey, presented the copies to the distinguished guests on the dias. The Abstracts of the papers read during the session was also released on the occasion by Dr. A. Avasthi, the Vice-Chancellor.

6. On December 29th the Presidents of various Sections of the Congress delivered their Presidential Address. Dr. Pradip Kumar Sengupta, Professor of Philosophy at Shantiniketan spoke on the Nature of Scientific Theory for the Section on Logic and Scientific Method. Dr. H. M. Joshi, Head of Philosophy at M. S. University Baroda, gave his address on 'Reconstruction in Epistemology and Metaphysics'. Dr. Indradevanaryana Sinha of Patna University spoke on Ethics and Social Philosophy. Dr. V. Gopal Krishnaiah, Head

of Philosophy, Andhra University, Waltair, read out his address of the Secction on history of Philosophy and emphasized on 'Unity and Diversity'. Dr. G. Srinivasan, Professor of Philosophy, University of Mysore delivered his address for Religion Section and concentrated on the issue relating to 'The Inner Passage to God and the Outer Validation'.

7. Dr. P. B. Vidyarthy, Prof. and Head of Philosophy at Ranchi Unversity (Bihar), delivered his special annual lecture on Swami Narayana Theistic Vedanta. Dr. S L. Pandey, Prof. and Head of Philosophy at Allahabad University, delivered the Endowment Lecture of Param Sant Pt. Faquir Chandji Maharaj (from Punjab) and expounded the 'Four Criteria of Humanism'. For him the acceptance of multi-dimensional nature of man, the recognition of humanity, the principle of *Karuna,* and the principle of human freedom are the four criteria of humanism.

8. In the meeting of the Executive Committee of the IPC held on 29th Dec., 1984, it was decided that the 60th (Dimond Jubily) session shall be held at Hyderabad Central University), since the Vice-Chancellor of that University is very keen to host the session. Dr. I. C. Sharma, Ex-Professor of Philosophy at Udaypur and Ohio (U. S. A.) was elected Genral President of the next session. Dr. J. P. Shukla, Professor of philosophy at Jabalpur, was unanimously elected as the President for the Epistemology and Metaphysics session. Dr. (Ku). Chhaya Rai of Jabalpur was elected to be one of the speakers in the symposium on Cultural Identity. Several other scholars were elected for special lectures and different sections.

9. On 30th December the Symposium on 'Philosophy and National Integration' was organised. Dr. S. K. Nawal of Bhatinda (Punjab) was the leading speaker followed by a dozen of speakers. The Sectional Meetings were held in the Arts faculty Building, in which more than one hundred papers were presented and discussed for two days. The delegates also visited marble rocks on 30th December.

10. On 31st morning Dr. B. Kar of Utkal University, Bhubaneshwar, delivered the Special Lecture on Jainism. He spoke on 'Jaina Dharma-A conceptal Exploration' and noted the doctrine of Karm, spiritualistic humanism and theology of Jain tradition in detail.

Japa Yajna and Shri Mallikarjin Swamiji

Param Poojya Vedanta Kesari Shri Mallikarjunswamji is a well-known spiritual personality, particularly in Karnataka and in Maharashtra. With his growing age, he has grown the richer in spiritual experience. He has devoted his whole sacred life to the spread of moral and spiritual life and to create sacred atmosphere in the country, particularly all around him. He may be described, as Bhagawat Geeta says :

विहाय कामान्य : सर्वान्युमांश्चरति निस्पृह : ।
निर्ममो निरहंकार : स शांतिमधिगच्छति । 2-71.

(He who abandons all desires and acts free from longing, without any sense of mineness or egotism, he attains to peace). He has been attracting thousands of persons to him for spiritual guidance. He has visited different centres and given talks on spiritual matters. Some of the devotees have received even material benefits on account of his grace. For about the last forty years, he has been spreading the gospel of god-realisation all over the country. His commentary on Bhagawat Geeta (in Kannad) is a well-known book.

Shri Krishna has said in the Geeta, " यज्ञानां जपयज्ञोस्मि ". His Holiness Shri Swamiji realised the value and importance of "Japa-Yajna" and has been arranging them in different suitable centres for a number of years. Two such yajnas are held every year, one in Shravan month and the other on Maha-Shivaratri day. Devotees gather in thousands and sit down for japa-yajna, for a total count of one crore. Persons of different castes and creeds join the japa-yajna and these devotees forget themselves when they are engaged in the 'Japa'.

The Mahashivaratri 'Japa-yajna' of this year started on 11-2-1985 and continued upto 17-2-1985. The devotees were engaged in japa from 8 p.m. to 11 p.m. Spiritual talks of distinguished persons were also arranged during this period. 17th February was the Shivaratri Day and the celebrations of a crore of 'Japa-Yajna' started in the presence of the aged saint, Param Poojya Shri Mallikarjunswamiji. Though physically ailing, his face was radiant with spiritual bliss and the large gathering of devotees reflected that blissful joy by greeting him with loud acclamation of 'Jaya jayakar'. Bhagawatgeeta tells us :

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ 3-21

(Whatsoever a great man does, the same is done by others as well. Whatever standard he sets, the world follows).

Bijapur district is known for several renowned saints like Mahipati, Shri Nimbargi Maharaj, Shri Gurudev Ranade and today, there lives in Bijapur this great Mallikarjunswamiji helping hundreds of persons on the Pathway to God. Pilgrims on the spiritual path go to him for guidance any day. Like Swami Ramakrishna, blessing his disciple-Swami Vivekanand to spread his teaching to the ends of the world, Parama Poojya Shri Mallikarjunswamiji has blesssd his disciple-Shri Siddheshwar Swamiji, to continue and spread his spiritual message throughout the world.

The main object of such a 'Japa-Yajna' is to raise the moral level of the people who are today steeped in corruption and sinful conduct. It is such meetings of devotees, which may stop, at least hold back, the current trend of greed, cruelty and bestial conduct. The Swamiji has been performing such ' Japa Yajnas ' for the conservation of society. Shri Dnyaneshwar has stated : देखे प्राप्तार्थ जाहले । जे निष्कामता पावले । तयाही कर्तव्य असे उरले । लोकांलागी ॥ Dnaneshwari : 3-155. (Even those that have reached the Supreme Brahman and realised the action-free status, having reached perfection, have yet to continue in the path of devotion to actions with a view to lead others to the spiritual path). The great Swamiji has been rendering tremendous service to the country in this way.

National Seminar on 'Truth'

This Seminar sponsered by the Indian Council of Philosophical Research, New Delhi was organised by the Department of Philosophy, Karnataka University, Dharwad and held at the University Department of Philosophy from 28th January to 1st Feb. 1985. Eminent Scholars from different Indian Universities took part in the Seminar and presented their papers. The Seminar gave them a chance to exchange their thoughts.

Some of the papers, presented at the seminar were :-

1) Nyaya's Definition of Truth- A Technical Formulation – Dr. N. S. Dravid.
2) Is Truth Obsolute ? Dr. Dharmendra Goel.
3) Truth withour Facts. - Dr. Pranab Kumar Sen.
4) Strawson's Performative Theory of Truth. - Dr. H. N. Misra
5) Truth and Davidson's Programme. - Dr. H. R. T. Roberts.
6) Truth : Theory and Interpretation.- Dr. R. C. Pradhan
7) Criteria and Truth : A linguistic Analysis. - Dr. P. R. Bhat
8) Truths : Scientific and Metaphysical : - Dr. S. R. Antarkar
9) Truth : Value Policies in Free Logic :- Dr. A. Kanthamani
10) Advaitic Concept of Truth :- Dr. S. P. Dubey.

There were 22 papers in all. Except academic interest of the intellectual participants, what other useful purpose these papers and the discussion would serve ? It is difficult to understand why such great persons like Shri Kumarswamiji (Dharwad) or Shri Siddheshwarswamiji (Bijapur) were not invited to participate in this seminar. They live Truth and breathe truth and would have thrown a flood of light on the topic of the seminar. Their papers would have been richly valuable to the public. Were they omitted because they were not holding the degree of Ph. D. and were not teaching in the Universities ?

Academy of Comparative Philosophy and Religion, Belgaum.

Report for the quarter ending 31-3-1985.

Barrister Shiva Bhai Amin of Aurbindo Ashram Pondichery delivered talks on 'Yoga' and conducted study class on 'Savitri' for about a month in Gurudeo Mandir in January 1985. This programme was arranged by the Aurbindo Circle, Belgaum.

Poojya Shivanand Swamiji (Shri S. M. Kulkarni) Bankapar gave talks on 'Adhyatma Jnana' every Sunday in the evening during the month of January.

Prof : Dr. S. L. Panday of Allahabad University visited Gurudeo Mandir and stayed for a day on 18-3-1985.

Shri K. R. Kulkarni has been elected as a trustee from the Donor's constituency with effect from 1-4-1985.

Donations were received from :

1)	Saraswat Co-op. Bank Ltd., Bombay.........	Rs. 2,000/-
2)	Shri P. K. Bhide, Bijapur........................ .	,, 11/-
3)	Student's Study Circle, Hindwadi Belgaum...,	,, 101/-

Dr. M. G. Kanitkar, Kirkee, Pune paid a visit to Gurudeo Mandir on 21-2-1985 and presented portraits of Shri Bhausaheb Maharaj and Shri Gurudeo Ranade to this Public Trust. We are grateful to Dr. Kanitkar for this generous act. Arrangements are being made to fix up these two portraits in the sanctum of the Mandir.

Shri V. C. Kelkar of Sangli had filed a revision application in the Court of the Charity Commissioner, Belgaum on 1-2-1983 praying to set aside the order of the Assistant Charity Commissioner, Belgaum dated 19-9-1952 registering 'Academy of Comparative Philosophy and Religion, Belgaum' as a public trust and holding that the landed property, gifted by the Rajasaheb of Sangli to Gurudeo Ranade, belonged to that public trust. The matter was decided on merits by the Charity Commissioner, Belgaum on 23-3-1985. Shri Huparikar (Retd. Officer of Maharashtra Charity Commissioner's Office) of Pune appeared on behalf of the applicant-Shri Kelkar to argue the matter and Shri S. M. Kulkarni, leading Advocate Belgaum, argued the case on behalf of the opponent-the Academy. Shri Kelkar's request has been rejected and his application dismissed. The "Academy" thus continues as a valid trust, in rightful possession of the property gifted by the Rajasaheb of Sangli in 1952.

(Note :- On the Revision application filed by the 'Academy', the Joint Charity Commissioner, Pune Dn. Pune has, on 2-5-1984 passed orders to cancel the registration of Adhyatma Vidya Mandir, Sangli as a public trust and to remove its name from the Register of Public Trusts.)

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What Reader's Say

Shri M. R. Kulkarni, Miraj :

" I have just received Jan. 1985 issue. I find the article ' The Problem of Evil and Good ' by Prof. M. P. Lakhani, exceptionally good and appealing to me... It is most enlightening article "

Shri Dharma Paul, New Delhi :

Let me appreciate the article of Swam Nirmalanand about ' Zen As a Way of Life '. It is concise and well built up, carrying all aspects of Zen...... It is really thought - provoking and meditative.

Shri Suresh Mahajan, Neroa (Goa) :

This time you have tried to give excellent articles...... Zen As a Way of Life of Nirmalandji has opened a new aspect of meditation before the Sadhakas. It is highly appreciating... Dr. Quereshi's article on Philosophy of Islam is very valuable. Readers will be benefitted by such articles.

On the whole, the whole of Pathway issue is most inspiring to meditators, though provoking to thinkers.

ಪರಮಪೂಜ್ಯ ಶ್ರೀ ಸಂಗಮೇಶ್ವರ ಸ್ವಾಮಿಜಿ, ವಿಜಾಪೂರ :

ಸಂತರಾದ ಪೂ. ಶ್ರೀ. ಜಗನ್ನಾಥರಾವ ಪರೊಳೆಕರ ಅಜ್ಜವರಿಗೆ ಅನಂತ ನಮಸ್ಕಾರಗಳು.

ಇತ್ತ ಪ. ಪೂ. ಅಪ್ಪವರ* ಆರೋಗ್ಯ ಸರಿಯಿದೆ. ಗುರುದೇವ ಮಂದಿರ ನಿರ್ಮಿಸಲು ತಾವು ಮೂಲ ಕಾರಣೀಭೂತರಾಗಿ ಅವರೊಡನೆ ತಮ್ಮ ಹೆಸರೂ ಚಿರಸ್ಥಾಯಿಯಾದಂತಾಗಿದೆ. ತಮ್ಮಂಥ ಪರಿಶ್ರಮವಾದಿಗಳು, ಕಷ್ಟ ಜೀವಿಗಳು, ಪರೋಪಕಾರವಾದಿಗಳು, ಪರಹಿತೈಶಿಗಳು ಹಾಗೂ ಭಗವಂತನ ಆ ನಿಲುವನ್ನು ಅರಿತ ತಮ್ಮಂಥ ಸಂತರು ನಮ್ಮ ನಾಡಿನಲ್ಲಿ ಸಿಗುವುದು ಅಪರೂಪ. ಗುರುದೇವ ಮಂದಿರಕ್ಕೆ ಬಂದ ಜನರೆಲ್ಲರೂ ತಮ್ಮನ್ನು ನೆನೆಸಿಕೊಳ್ಳದೆ ಇರಲಾರರು. ಪ. ಪೂ. ಅಪ್ಪವರು* ತಮ್ಮ ಭವ್ಯ ಕಾರ್ಯ ಸಂತ ಜೀವನವನ್ನು ನೆನೆಸಿಕೊಂಡು ಆನಂದಪಡುತ್ತಾರೆ.

ಪೂ. ಶ್ರೀ. ಸಿದ್ಧೇಶ ಸ್ವಾಮಿಗಳು ತಮಗು ಹಾಗು ಸಂಸ್ಥೆಯವರೆಲ್ಲರಿಗೂ ನಮಸ್ಕಾರ ತಿಳಿಸಿದ್ದಾರೆ. ಪ. ಪೂ. ಅಪ್ಪವರು ತಮ್ಮೆಲ್ಲರಿಗೂ ಆಶಿರ್ವಾದ ತಿಳಿಸಿದ್ದಾರೆ.

(English rendering of above Kannada letter)

Shri Sangameshwar, Jnanayogashrama, Bijapur :

To,

Respected Sant Shri Jagannatharao Parulekar,

Param Poojya Appaji* is keeping fine. Your good name, will undoubtedly remain permanent as the main inspiration and cause in establishing the Gurudeo Mandir. Very rarely do we find in this land, saints like you who are extremely industrious, compassionate and who always wish for the good of humanity. There is none who, after meeting you and seeing the Gurudeo Mandir, does not carry memories of you.

Param Poojya Appavaru* is delighted when he thinks of your colossal work in this noble cause.

Poojya Shri Siddheshwar Swamiji has conveyed his regards to you and all the members of the institution.

Param Poojva Appavaru* has conveyed his blessings to you all.

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* Param Poojya Shri Mallikarjun Swamiji.